Pacific School of Religion
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OCTOBER 1935

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Foreword

We major this month in South Africa, because of the Centenary of the Mission; in articles on peace, in preparation for the Peace Plebiscite; and in summer conferences. Mr. Vilakazi, B.A. of the staff of the Witwatersrand University, in whose periodical, *Bantu Studies*, the poem "Victoria Falls" was first printed, is the first Zulu to publish a volume of poems in the vernacular. Dr. Mackenzie, President Emeritus of the Hartford Seminary Foundation, was born in South Africa, son of John Mackenzie, a British missionary. He has published, among other things, a book on South Africa and a biography of his father. Dr. Taylor is a missionary of the American Board in Johannesburg. Dr. Loram is a Yale professor. Mr. Schmalz is Associate Director of the Council for Social Action. Mrs. Schroeder is the wife of the pastor of the State Street Church in Portland, Me. Dr. Birge sailed September 19 for Istanbul, Turkey, to resume his publication work. We need not introduce Secretaries Reed and Brownlee. Miss Scott is on the staff of Adams College, formerly Amanzimtoti Institute, in Natal. Mrs. Gray's father was one of the notable early missionaries of the American Board in South Africa. Mrs. Hemingway's parents were missionaries in China and her grandfather was the noted missionary to the Dakota Indians, Stephen R. Riggs. Mr. Gillett is an American Board missionary in Sendai, now on furlough.

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Pacific School of Religion Berkeley, Calif.

Victoria Falls

By B. Wallet Vilakazi, B.A. Translated from the Zulu by Rev. J. Dexter Taylor

Flow on, flow on forever, O ye waters!
O wildly tossing cataract of terror
And of beauty. Yea, brook no interruption.
Flow on in depth unsounded and unmeasured.
'Tis God who hath with grace thy brow anointed,
And crowned thy head with circlet of the rainbow,
And with eternal mists thy feet enshrouded.
He giveth thee the voice of mighty thunders,
And audience gives in solitary grandeur,
There where thou silenceth the mouths of mortals
Upon the mighty cliffs of Isibungu.

Who then shall dare arise in mood audacious,
With pipings shrill of grasshopper and cricket,
From out the dust the milliped inhabits
To vie with thee, Dumase, Smoke that thunders?
By what emotions stirred or what desire
With feeble words and voice to fret the air?
The Sea itself, outranked, plays second fiddle
Like second string of maidens in the dancing,
Nor ranks with thine her voice of many waters.
At times she sleeps, her waves but gently lapping;
Is like a man fatigued, o'ercome and languid,
With heat of sun borne down and heavy labour.

So doth the Sea, with her own tossings weary
Her boisterous billows hush to soothed silence,
Enfolding them like sheep without a shepherd.
Today they dance with restlessness unceasing;
Tomorrow lies the Sea in glassy stillness,
And drains the very azure of the heavens.
But thou, of mood and temper never changing,
Nor waxing old with all thy ceaseless flowing,
Pour'st ever down thy torrents, O Victoria,
No single day thy ceaseless flow abating,
By day and night its volume never waning.
Example thou of diligence surpassing!

How often has the morning star, Ikwezi,
Since first it oped its eyes above in heaven,
Heard your bemoaning like the night hyena;
And all the stars of heaven's dome expansive—
The while they wait in glittering glory shining
The angel's word, at which with mighty shouting
The earth shall melt with fervent heat consumed,
And open all its frame to God Almighty,
Whose eyes like keenest blade of assegai are piercing—
Give ear to thee, and to thy voice they listen.
To thee they seem to say, Go on forever;
To thee who ever bids't farewell but ne'er departest.

Each branch whose leafy burden waveth o'er you
Leaning its head above your pools abundant,
Draws all the verdant current in its veinlets,
Its coursing blood, from out the bubbling fountains,
Where wave the rushes and the vines' long tendrils
Moved gently by the stirring of the north wind.
Behold, the birds courageous flying o'er thee
Skim boldly down, and blithely bathe their feathers
Within the dripping moisture of the mist veil,
Which thou, Dumase, ever breathest upward.
No fear have they of all thy sound tumultuous.

A joy it is to touch with reverent finger
The fringe upon the borders of the loin-dress,
Which girds the loins of beautiful Victoria.
The strings of falling rain which make her girdle
Run races down and crash upon the boulders,
And spurts of foam burst forth in fairy circlets,
And water-smoke flares upward like to fire.
It hides the stately pillars of the rapids
And shows the gleaming colours of the rainbow,
The Sun's tiara proudly worn at noon-day.
At night a milky way it spreads, of whiteness,
And sprinkles it with tiny twinkling starlets.

For me, who have no voice like thine resounding,
Forever pouring forth its wealth of music,
'Tis like the silly babbling of the foolish
If I essay, in syllables impotent,
With this, my pen, which drips but feeble fluid
To tell thy wealth of majesty and beauty,
And seek to stir the hearts of those less happy
Whose eyes have never feasted on thy glory.
Thou restest those by darkness overtaken,
Who wander restless seeking for a refuge,
And have no place their weary heads to pillow,
Who in their stumblings hear thy voice inviting.

Their faces light with smiles of simple pleasure.
They sit them down and slowly fill the hemp pipe,
And take their snuff, the while they gaze upon thee.
They sate their eyes and sate their hearts with gazing
Till soothing sleep comes down and drowns thy tumult.
Thy sound is like the honey of the bee-hives;
Like hand of tender nurse upon the forehead,
With fingers spread now smoothing and now ruffling
The hair; and sweet sleep gently wooing.
And wand'rers find a refuge from their journeys
Beneath the magic wings of thy white waters,
Which break from off thy cataract in spray mist.
So let them fall, their message ever telling
To all of Afric's coming generations.

Zululand One Hundred Years Ago

By W. Douglas Mackenzie

THE AMERICAN BOARD was formally organized in 1810. One cannot read the story of its early years without amazement at the persistent courage and the consistent wisdom with which its founders guided its growth. Within twenty-five years it had sent missionaries to India, Ceylon, the Sandwich Islands, Turkey, China and West Africa.

As if that were not enough its officers made inquiries of Dr. Philip, the famous director of the South African missionaries of the London Missionary Society, about possible fields in South Africa. He advised them to begin work among the powerful Zulu tribes of the Southeast corner of the Dark Continent.

Therefore in 1834 no less than six young men were ordained and despatched with their wives to that far off, hardly explored and restless region. Restless, I have called it, and that is a mild term to describe the situation. It is doubtful whether, if the Board had known all the facts, they would have deemed it wise to send those young couples on so desperate an undertaking.

CHAKA

Let us consider the situation. About the beginning of the nineteenth century the Zulus had been suddenly roused from the easy, unorganized, unenterprising life of all South African tribes. A young man named Chaka learned from another chief Dingiswayo, who himself had learned during an exile of six years at Cape Town (1793–1799), that effective warfare depends on discipline and drill, and that regiments so organized and trained cannot be resisted by the miscellaneous, undirected and uncontrolled methods of tribal attack and defense.

Chaka carried his teacher's instructions beyond anything that the Zulus had ever known. He made his whole tribe an army of fierce, victorious, indeed, irresistible warriors. They now lived for war. Chaka absorbed the young men and women and the children of conquered neighbors into his own tribe. He destroyed all the unusable enemies and devastated their villages and gardens. His name became a word of terror through a large part of South Africa. He was succeeded by his brother Dingaan, also a man of vigor and ferocity.

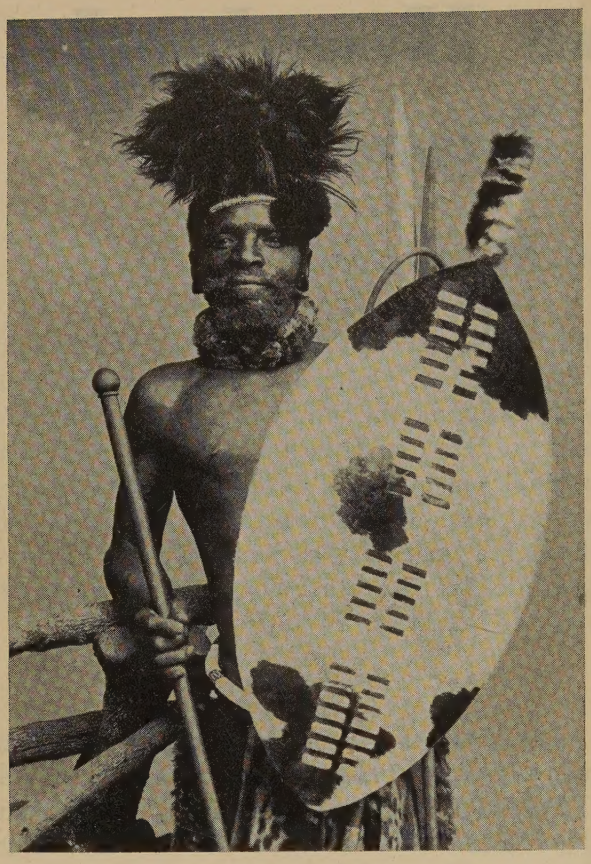
THE BOERS

The Zulus first came into contact with white men when a few enterprising Englishmen settled at Port Natal, now called Durban. With them there seems to have been no quarrels. But Dingaan was aroused to suspicion and fear when a large movement of Boers from Cape Colony took place in the direction of Natal.

The Zulus knew the Boers as slave owners and tyrants over the black man. Dingaan therefore resolved to check this invasion by nearly a thousand Boer wagons. He was a treacherous man and foully murdered about fifty Boers with their fine leader Peter Retief, at a conference meeting and attacked other groups at various points.

But on December 16, 1838, afterwards celebrated by the Boers of the Transvaal annually as Dingaan's Day, the Zulus were smashed and the Boers occupied their territory. Disappointment, however, fell on the conquerors when a few years later (in 1842–45) England made Natal a colony. Many of the Boers settled down contentedly but others moved again beyond the reach of civilized government into the region now called the Transvaal.

The district known narrowly as Zululand was not at this time part of Natal. It was ruled for thirty years by a very wise Zulu chief, Panda by name, who preserved the most friendly relations with the English authorities at Port Natal.



We have seen that Chaka and his successor created a new era in the history of the Zulus. That influence spread far and wide. One of his most successful generals decided to set up for himself, invaded the Orange Free State, and then swept northwards to settle in what became Matebeleland.

As a young boy I remember that able and ruthless monarch, Moselekatse, whom I saw in his court. Some of his wives stood behind him and his soldiers in a wide circle before him, with shields and spears in their hands.

I remember the shock which came when the King spoke and all the soldiers replied with a deep voice "Bo-o-m." Our father had to encourage us not to be afraid. Absolute subservience, prompt and merciless action when the chief commanded were obvious even to a very young boy. I remember also the chief's pleasure when I presented him with a huge red bandanna handkerchief.

All this is related here because these were Zulus from Zululand and their organization and habits were carried to Matebeleland from the land of disorder where the first American Board missionaries arrived in 1835.

The revolution wrought by Chaka and Dingaan was made possible because the Zulu native was splendid material. There were in those people latent energy, a readiness to take new paths, and a mental capacity which only needed to be fired with ambition and guided effectively to give them the renown which they have won throughout South Africa. It is these qualities which impressed the first missionaries and which have made the spread of Christianity among them the fascinating story which it is.

THE ZULUS

The Zulus have many of the beliefs and social customs which are characteristic of the great Bantu race to which they belong and which is spread almost all over the African continent. They are ancestor worshippers, but they believe or are ready to accept belief in one supreme Creator or Ruler of the world. Their worship is one of mingled dread and comfort, dependent upon the class of spirits whom they believe to be in contact with them at any one time.

But they are also slaves to magical superstition. Their "medicine men" are extremely clever specialists in the art of creating fear and suspicion even among the best of friends, when sickness or other calamity falls upon them. This makes the people slaves to witchcraft with all its cruelty and bitter hatreds.

They are polygamists and victims of that degrading institution in their characters and even in their economic life. For a man's status is affected by the number of his wives and that depends on the number of his cattle, which of old were the "coins of the realm."

The missionaries found these Zulu men were addicted to all manner of self-indulgence except when they were at war or preparing for it. Their women were the providers of food, the real workers. Only the care of cattle and an occasional hunt were the male contribution to family sustenance. Drinking beer was their chief amusement, along with the war dances which often accompanied it.

But withal there is in the Zulu nature that element of moral and spiritual insight and

appreciation which all their sensuality cannot utterly destroy. Dr. Josiah Tyler in his interesting book *Forty Years among the Zulus* repeatedly emphasizes the fact "that conscience among a heathen people is a great auxiliary to the missionary."

I once asked several old men how they felt before the arrival of white men in Zululand when doing right or wrong. Their reply was "Something within us approved when we did the former and condemned when we did the latter."

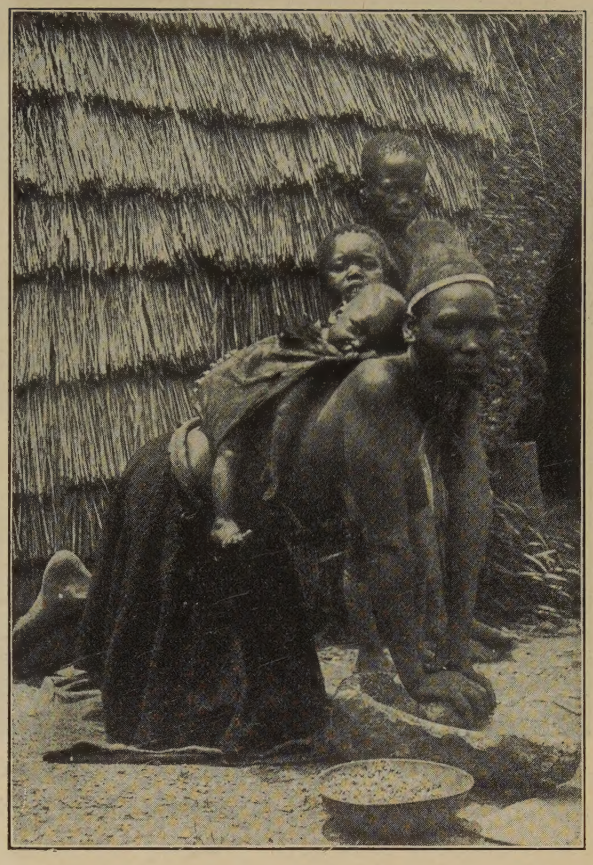
The missionaries bear abundant witness also that these people apparently sunk in sensuality and hardened in cruelty were sensitive to love and sympathy. When they saw the integrity of these "men of the Book," their superior knowledge, even their greater possessions, which seemed enormous even to a chief, they could not but wonder at their conduct towards themselves.

Their incredible message about the God who had saved the world by our Lord Jesus Christ, was gradually made credible, realizable, acceptable by their whole manner of living. To be always helping others not only in those teaching ways which were at first so hard to understand, but in many practical ways, chiefly by relieving the sick, and training the young, that was a new kind of life, incredible if they did not see it with their own eyes, absurd but that they were the recipients of its boons.

But let us go back for a little to the years of this new revolution in Zulu history. Perhaps Chaka by his methods had so quickened the sluggish souls of contented, sensual, lazy tribes that their more active and alert minds were more open to the startling word of God, which laziness can never understand, for whose sowing only alert minds are prolific soil.

But that could not be apparent in those confused and baffling years from 1835 to 1842. The six couples on arrival at the Cape were divided into two companies. Three couples traveled fourteen hundred miles north to those Zulus whom Moselelatse had led thither, but they found the conditions so hopeless that it was foolish to settle down and they trekked the long way south to Natal.

The other three couples, after various explorations, finally settled on the coast of Natal and



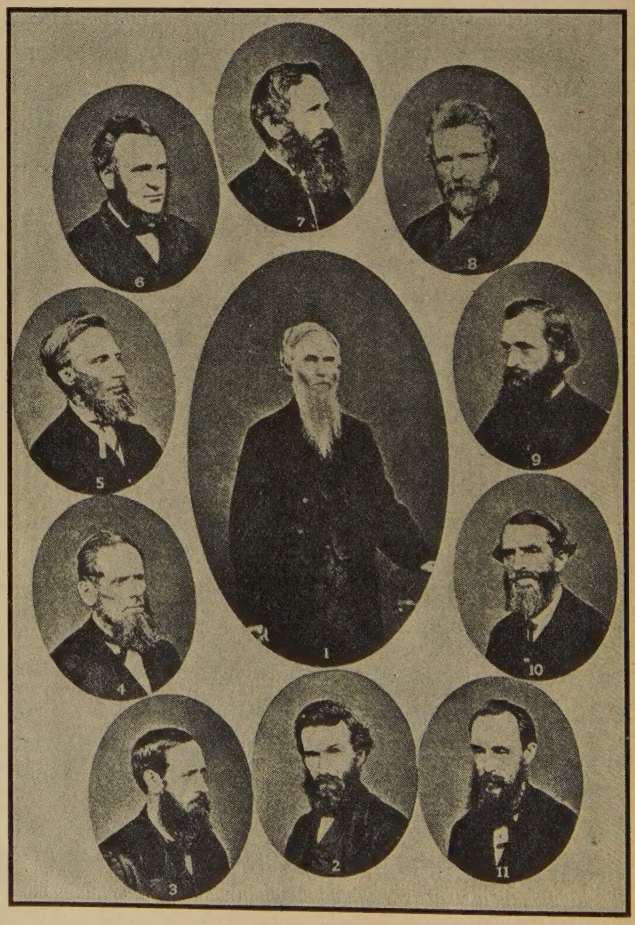
began that long story of devoted and powerful work which their successors are carrying on today.

Some one else may pay worthy tribute to the men and women who pressed up into Zululand proper. Later on some of them followed their people into the compounds of the gold mines at Johannesburg where their work, at first viewed with suspicion by the mine owners, has elicited their admiration, confidence and gratitude.

But I must refer to those early days in a few closing sentences. Those names will live forever in the history of the Zulus. When a great civilization has been developed, when Zulus are the equals of any race in all the riches of culture, with scholars, scientists, statesmen equal to those of Boston, it will be remembered that from Boston those six young couples went out, joyously, earnestly, to open the doors of the highest life to people who were then called degraded heathen.

These six men and women: George Champion, Alden Grout, Newton Adams, M.D. (who would not leave in those first years, when the

Above: The "amphitheater" on the campus of Amanzimtoti, where the Centenary Exercises of the South Africa Mission were held.



Right: Early missionaries: 1. Lindley; 2. Robbins; 3. Pixley; 4. Mellen; 5. Rood; 6. Tyler; 7. Wilder; 8. Abraham; 9. Bridgman; 10. Stone; 11. Ireland.

others despaired of the situation, and who died all too soon of over-work) besides the Lindleys, the Wilsons, the Venables, are the true parents of that Zulu civilization which is still only in its earliest stages but destined to become glorious.

Later on they were joined by others, of whom I must mention one of the greatest, Josiah Tyler, son of Bennet Tyler, the first President of Hartford Theological Seminary.

As one reads the story of their early years among the Zulus one feels himself in contact with that thrilling combination of heroism and sainthood which has been and is the glory of our pioneer missionaries everywhere. Ready to die because they loved, they made real and luminous, let me repeat, to the hearts and minds of mere savages darkened by evil, the story of "the inestimable love" of God "in the redemption of the world by our Lord Jesus Christ."

Looking Forward

By James Dexter Taylor

Dr. and Mrs. J. D. Taylor

WHAT forward movements in South Africa may we forsee that may perhaps be the high points of attainment to be recorded by the historian of the 150th anniversary?

A larger coöperation with Europeans of good will in South Africa in the provision of those services to which the Christ-spirit of the missionary enterprise inevitably leads, but whose very success makes them an impossible burden for the churches to carry permanently.

Our feet are already set upon this path and we have gone a long way. The Helping Hand Club for Native Girls in Johannesburg and the Bantu Men's Social Centre, institutions for social service to Johannesburg Natives, were initiated by American Board missionaries, the funds largely secured from local Europeans and the control definitely in the hands of Committees of South Africans, both black and white in the case of the Social Centre.

An important new institution, the Talitha Home for delinquent non-European girls, just about to be opened, is another instance of the same policy. Not a penny of American Board money has gone into this new venture, initiated and carried to a successful consummation by Mrs. Bridgman.

The Bridgman Memorial Hospital, built in part with American, though not American Board, funds, has been from the start under a board composed of Johannesburg citizens and is now almost entirely supported by South African money.

Efforts are now in progress to establish under similar auspices the Alexandra Township Health Centre. The Health Centre takes over from the Board, Ruth Cowles, whose charming African baby-folk looked out at you from the page of a recent MISSIONARY HERALD. In fact the new board recognizes that she *is* the Health Centre, requiring only a roof under which to operate and money to provide such service as no money could buy.

These are, with the exception of the last, enterprises started from the beginning as mission-ary-energized but coöperatively controlled pieces of Christian service.

The new proposal is to bring a distinctly mission enterprise under similar direction. The mission hospital in Durban, formerly known as the American Zulu Hospital, now to be known as The McCord Zulu Hospital, is launching a Centenary drive for funds to make extension possible.

There has been organized through the efforts of Dr. A. B. Taylor an Advisory Committee, which will probably ultimately develop into a Board of Control. It was said of this committee by a man who knew, that if Durban were combed with a fine-tooth comb it would be impossible to find a more representative group of men.

Thus the way is prepared for the ultimate devolution by the Board of this remarkable piece of missionary work into the hands of South Africans.

The second item in this forward-looking program is in one respect another example of the first, but has other features which make it distinctive. Amanzimtoti Institute, the name of which for South African reasons is being changed to Adams College, is, if the visions of Dr. Brookes, the new principal, are realized, to be brought under a board representative of the various denominations, thereby establishing a definite piece of inter-denominational coöperation.

There will be representatives also of the Government Education Department and of the European community—another example of co-operation with the South African community.

There will also be Bantu representatives, establishing the principle of inter-racial coöperation in the control of this important educational center.

There is a still further hope that the institution may be linked up with the Natal University, thus bringing a Bantu institution definitely within the circle of the higher educational system of the country.

These are simply new stages in the process of gradual devolution of this work into the support and control of the South African community, white and black, a goal always visualized if only slowly realized.

The local income of the South African Mission, through various sources which space limitations will not permit me to enumerate, matches every dollar of appropriations from the Board with about six dollars of local income. Were it not so, the fine educational and social and medical work of the Mission would have been impossible.

The third forward step of the Centenary year will be the working out of some plan of much closer coöperation between the mission in its official character and the native leaders. This too has been a growing process from the early days when all matters pertaining to the churches were decided in mission meeting.

At a later stage important questions of policy, though discussed in the church assembly, were referred to the mission for confirmation or veto. Today no question of church policy or control appears on a mission meeting agenda. The native church, in its own assembly in which missionaries are delegates on equal terms, decides all matters pertaining to the church.

But now a new step is contemplated. It is expected that some sort of council will be set up in which the allocation of funds, even those to which the churches have not contributed, will be determined; in which native leaders will share with the missionaries the reports of the year's work in all its branches; in which educational as well as religious matters will be settled and ultimately even questions of missionary personnel will be determined. The impulse for this radical step came directly from Dr. Goodsell's visit and counsel.

These are the things that, as we stand on the threshold of our second century seem to us to be the next step. They cannot be realized in any vital way unless the mission receives from the American constituency the support, spiritual and financial, which will maintain it as a going concern till its work is done.

STAFF OF McCORD ZULU HOSPITAL, DURBAN

Second Row: Sister Ollis, Matron Cooper, Dr. Alan Taylor, Dr. Robertson (Honorary), Dr. McCord, Sister Burgess, Sister-tutor Bell, Miss Laurie, and Nurse Langeni. The probationers are drawn from all over South Africa.

Achievements in Africa

By Charles T. Loram

THE AMERICAN BOARD has pioneered in co-operation with the government, from the time when the Natal Government entrusted it with its most valuable mission reserves, to today when it is always ready to venture into new fields, such as the Native Secondary School with its practical curriculum.

It has lived up to its fine protestations that it is prepared to hand over to nationals leadership in mission and educational work as soon as the Africans are ready to assume that position. Witness its employment of natives as supervisors of schools, teachers (and in one case principal) of higher schools, boarding school masters, etc.

The Board has always recognized the importance of Christian medical work from the time when Dr. Adams came to the station which bears his name till today when the beloved Dr. McCord sees the fruition of his work in the training of medical aids.

The American Board had a large share in the establishment of the Natal Advisory Board of Native Education, a movement which is now the established practice in all parts of the world where government and missions are coöperating in the development of underprivileged peoples.

With characteristic American enterprise the American Board has been willing to experiment in education and native development; the cutting up of the reserves into individual holdings is an outstanding example.

A centenary is the time to praise famous men. What a procession in your case! Grout, Lindley, Wilder, Bridgman, are only a few of the giants who have "passed on." My mind turns today to Albert LeRoy, my friend and colleague of many happy years of work together, principal of Amanzimtoti for twenty-five years, pioneer, counselor, valued friend to many present at your meeting. If only for the type of men the Board has sent us in the past (and the stream is far from dry), we Natalians, white and black, owe you our thanks.

So I could go on, but it would read like a catalogue. Suffice it to say that I doubt if anywhere in the world there is a missionary board which could look back on its work with a more justifiable feeling of pride.

That you will not rest content with that, but will look eagerly forward to the next great pioneering step will be characteristic of the American Board.

I salute the Board and its corps of workers and wish it a continuance of God's guidance in its great task.

Dr. Goodsell and Committee of Leading Zulu Pastors and Delegates

Minimizing or Magnifying Men

By John R. Scotford

War is the systematic destruction of human life; Christian missions are an organized effort to enhance the worth of men and women.

Even the trappings of war are derogatory to the dignity of human personality. The uniform is a device which both causes insignificant people to look important and at the same time reduces the unusual person to the level of the ordinary. It is the negation of personality.

The purpose of military drill is to train men who were created in the image of God to act like impersonal machines. War time propaganda aims to so chloroform the individual judgment that hate may have full sway in the heart. An effective army is a collection of men who have been disciplined to such a point that they are ready to do collectively that which they would never do as individuals—kill their fellow men.

War is a process of stepping down individuals to the level of beasts. It achieves success by minimizing the nobler side of our natures and magnifying that which is brutal within us. The measure of its destructive power is not the number of the slain, but in the vastly larger company of those whom it debases to the point where they are willing to be slayers.

On the other hand Christian missions seek to magnify the good in the hearts of men, not only in the more favored lands but throughout the world.

The Christian missionary has ever gone to the last and least of the sons of men—the outcastes of India, the sweating coolies of China, the penniless peons of Mexico, the newly liberated slaves of America, the black boys of Africa. To the oppressed and exploited of the earth the missionary has said by word and deed, "You are sons of God. Your lives are important in the eternal scheme of things. Because of your inherent worth we have come to serve you."

A leader among the Negroes of America recently put the matter rather well. "For years the white people of the South addressed the Negroes only by their given names—John, Mary, Joe—in much the same way that they saluted their domestic animals. The first time the Negro heard himself saluted as Mister, Mrs. and Miss by a white person was when he met the missionary teacher from the North. And they not only used these titles, but they acted as though they meant to pay us the respect which they implied."

A handshake is a trivial thing—unless it is denied. Yet there are not a few portions of the world where the only white person to extend this courtesy to the natives is the missionary.

But the regard of the missionary for the personalities of those with whom he worked has been vastly more than a polite gesture. Last winter President Mordecai Johnson of Howard University pointed out that at the close of the Civil War the ex-slave found himself physically a part of the white man's civilization but at the same time lacking any contact with the better side of American life, and that it was the missionary who first opened to him the doors of cultural opportunity. Throughout the world the missionary has shown his concern for those whom he served by making available to them the best the world has to give.

In his emphasis upon the worth of human personality the missionary has undoubtedly sowed the seeds of unrest. The Christian gospel was not designed to make the slave contented with his fate. The man who has experienced a spiritual rebirth will not submit supinely to tyranny.

Ultimately it is the increasing sense of the worth of human life which will outlaw war for all time. The lower the level of life, the less the education, the easier is it to involve men in war. It is significant that the only open warfare of recent years has been between Paraguay and

[*Continued on page 445*]

Mexico Comes to South Chicago

In the Shadow of South Chicago's Steel Mills

AT THE southern tip of Lake Michigan the iron ore from Lake Superior meets the soft coal from Illinois and Indiana—and out of the marriage comes that great essential of modern industry, steel.

The union of these elements is consummated in a series of mills stretching along the shore of Lake Michigan for fully fifteen miles. Their belching smoke-stacks, balloon shaped caldrons, mountains of ore and smouldering volcanoes of red hot slag suggest the nightmares of a modernistic painter.

In times of prosperity the very heavens declare the glory of the steel corporation, with clouds of smoke by day and pillars of fire by night.

The oldest mills of the "Calumet district"—as this area of Illinois and Indiana is called—are at South Chicago, which was once an independent community but which for many years has been a portion of the city of Chicago.

Behind the lake front, which is well fortified with these gaunt citadels of applied science, stretches a region which was once a sandy swamp, but which now houses the less skilled workers in the mills.

Originally the streets were built like causeways through the swamp with steps running down from the sidewalks to the homes of the people, but gradually most of the yards have been filled in with ashes and other debris until they have attained a speaking acquaintance with the pavement. The vacant lots, which still abound, reveal the original level of the land.

Through the bleak "long legged" wooden houses of this district have passed successive nationalities of unskilled workers. The mills consume men as well as coal.

With the coming of "safety first" the toll of life has grown less, but a steel mill can never be exactly a dainty place in which to work. It calls for men with mighty muscles who fear neither heat nor grime. The present generation of unskilled laborers consists of Poles, Negroes and Mexicans in roughly equal numbers.

The Mexicans who come to work in American steel mills have scant relation to the Diego Rivieras and the Orozcos who have given us such new ideas concerning art, nor have they much in common with the men who are leading their country along a rather dizzy path of political experimentation.

Rather are they Indian peons whose blood bears few traces of the white man. Back-breaking toil has ever been their lot. Of education they have little.

Sorry though their lot may seem in South Chicago they are better off than in their native land, while they show a real appreciation of the opportunities which the public schools afford their children. They may talk much of Mexico, and occasionally return to it for a visit, but most

Twenty-eight—and the Mother of Seven

of them will die on this side of the Rio Grande.

Both their hope and their joy lies in their dark-haired but bright-eyed children. The writer visited in a home where the sprightly and attractive mother confessed that although she was only twenty-eight years of age she had borne seven children, of whom four were living. The flat in which they lived was clean and orderly, while the four little ones gave evidence of a happy adjustment to American life.

Less than half a mile from the main entrance to the steel mills stands the Bird Memorial Church, one of the oldest of the congregations of our faith and order in the Chicago area. For many years it was a self-supporting organization ministering to the light-house keepers and other sturdy folk who pioneered in South Chicago, but it is now one of the institutions supported by the Chicago Congregational Union. Facetiously known as "The Bird Cage," it has been the scene of the fledgling efforts of a host of students from the Chicago Theological Seminary.

Every Sunday afternoon our South Chicago Mexican congregation gathers in the Bird Memorial Church. Its Sunday school of 88 members meets from 2 to 3, and is followed by a service of worship, while from 4:30 to 6 a men's group has a social and cultural program.

These hours are used from necessity rather than from choice. When the writer remarked to the pastor that his people probably were not addicted to golf he replied, "Yes, but they play baseball, which is just as bad!"

The influence of this church is far greater than its 65 members would seem to indicate. There are 22,000 Mexicans in Chicago, of whom 5,000 live in South Chicago. Because of their poverty, ignorance and position as strangers in a strange land these people face unusual problems.

Few of their number are qualified to represent them effectually in their relations with the government and with the social order of which they are a part. Many have been alienated from the Catholic church because of its attitude towards the present government of Mexico.

The Protestant pastor of a Mexican church has many calls to serve his fellow countrymen. He goes often to the hospital, the court room, the charities and the jail. Usually he is seeking to get someone out of the latter place of residence, but sometimes he helps to get them in!

The pastor of our South Chicago Mexican congregation is well fitted for his multitudinous duties. José O. Velasco was born twenty-eight years ago in Mexico, where his father was for many years the head of a Methodist school. He sampled engineering and studied law for a year before coming to the States.

His first introduction to Chicago was through two years of labor in the stockyards, followed by a year in a mill. The YMCA discovered him and sent him back to Mexico City to study in the school which they were maintaining there at that time.

When the school closed he returned to Chicago, serving for four years as an assistant pastor in the Methodist church. Since 1931 he has been the pastor of our group in South Chicago, the Methodists having withdrawn from the field.

During this period he has graduated from law school, and also qualified himself to practice in Mexico. He finds legal training of great help in looking after the interests of his people.

In 1934 he married Frances Milford, a girl

of English antecedents whose father and brother are both pastors of churches near Chicago.

For six years Señor Velasco has published *El Heraldo,* a semi-monthly paper giving the news of the Mexican colony in Chicago together with other material of a cultural and religious nature.

More recently he has organized the *Comité Pro-México,* a group of men who are concerned with the welfare of their native country and with the opinions which Americans have of it. He has frequently represented his people in a public capacity, and has been invited to give the principal address at the mass meeting to be held on Mexico's Independence day, October 15, in the Ashland Auditorium.

Señor Velasco reports that the greatest obstacle to the work of his church is the poverty of its members. Although his salary is paid (on a half-time basis) by the Chicago Congregational Union the congregation has difficulty in raising funds to pay for the care of their meeting place and other incidental expenses.

Through the year they celebrate both the Mexican fiestas and the American holidays, but their most profitable way of securing money is by serving Mexican meals to their American friends. *Tamales, tortillas, enchiladas,* and even *frijoles* appeal to the palate of Chicago.

Jose O. Velasco and two of his Sunday School Children

Minimizing or Magnifying Men [*Concluded from page 442*]

Bolivia, the two countries of South America having an overwhelmingly Indian population. Life is terribly cheap in both lands. War is quickly resorted to in such situations because men have little to lose. But as more regard is paid to human personality men and women are less willing to see their sons used for cannon fodder.

It is one thing to make a soldier out of a Bolivian Indian who was born in a mud hut, who spent his childhood tending sheep and who can look forward to a life of mere subsistence as a serf on land belonging to some one else; it is another thing to make a soldier out of a lad who has been tenderly cared for since birth, to whom society has given an excellent education, and who looks forward to maturity as a time when he can serve his fellow men in some distinctive way. For the Bolivian Indian an army uniform is often a step upward; for the boy brought up under Christian influences it is a step backward.

It is the Christian emphasis upon the worth of the individual which will ultimately make war impossible. We are coming to the day when we will consider our sons too precious to permit them to be slaughtered for the ends which are sought through war.

Missions are serving the cause of peace by lifting the level of life of the less fortunate peoples both in our own country and throughout the world. Through the introduction of better ways of maintaining health, through opening doors of educational opportunity, and through the preaching of the Christian doctrine of the infinite value of each person in this world it is raising up men and women whose lives are too valuable to be offered upon the altar of war.

Our Peace Plebiscite

By Alfred Schmalz

By action taken at the General Council meeting in Oberlin in 1934 the Council for Social Action was instructed to take a plebiscite of our denomination on the issues of war and peace. This plebiscite, for which many of our churches have already been preparing and which this fall ought be central in the program of all of our churches, will be officially completed on or shortly after Armistice Day, November 11.

It is a truly significant undertaking. There have been other peace polls in recent years, notably the Literary Digest Poll of the colleges and the British Peace Ballot. This is the first time, however, that a *church* group has endeavored to discover the mind of its constituency upon the problems of war and peace.

We must, therefore, make every effort to secure a large and representative vote. Every church is urged to coöperate. Every member and parishioner is urged to participate.

The ballot is in two main sections. The first part gives the voter opportunity to declare his conviction about personal participation or non-participation in a war declared by the United States government. In its final form (arrived at in a meeting of the Council for Social Action last August) the ballot reads,

Check one of the following:

I believe as a Christian I should bear arms in or otherwise support—

- ☐ 1. Any war which the United States government may declare.
- ☐ 2. Any war declared by the United States government against an internationally recognized aggressor.
- ☐ 3. Only a war declared by the United States government after making complete use of every agency for peace.
- ☐ 4. Only a war in which United States territory has been invaded.
- ☐ 5. No war which the United States government may declare.

The second part gives the voter opportunity to declare what measures and goals he will support in the interest of creating peace. Among the items to be assessed are the World Court and the League of Nations, larger or smaller national armaments, compulsory military training in schools and colleges, neutrality legislation.

The ballot, it will thus be seen, covers considerable ground. It will give our denomination an insight into the mind of our constituency in regard to war itself and in regard to the policies which individuals will support to prevent war.

Those churches which have not yet definitely planned an educational program to precede the plebiscite and which have not yet determined the manner of conducting the poll will be interested to know what other churches have planned to do. Some churches have organized a series of meetings in October, designed to help the people in their parishes to understand the meaning and implications of the various positions which may be taken. Others will set aside one or more Sunday services at which time each of the five positions will be defended by a member of the parish. These are suggested ways of education in the plebiscite.

The best scheme for collecting the votes is a house-to-house canvass of the parish. Only thus will our entire constituency be reached. Many churches are using their young people, sending them into the homes of their families the week before Armistice Sunday, November 10. On that day they will complete the plebiscite.

Who are eligible to vote? Every person who is over 15 years old. Each voter will indicate on the ballot whether or not he is a member of the church.

The Council for Social Action urges every church to coöperate in this plebiscite. Every organization in the churches should include the plebiscite in its fall program. Every association should make it central at its autumn meeting. In this way we shall create an informed church opinion which, when expressed in the plebiscite, will have an incalculable value in the formation of that larger public opinion on which enduring peace is dependent.

Wanted! Gripping Peace Posters

By Katharine T. Schroeder

THERE they were—piled on tables, laid full-length on the floor, tacked up on the wall-screens—the materials for our peace-propaganda exhibit of war posters.

Colorful, brilliant, arresting, from the pens and brushes of America's great artists, fine subjects from France and Czechoslovakia, good stirring recruiting posters from England, and photographs of many German and Austrian posters—did they plead for peace or war?

Wouldn't they make our young people think that war was glorious? And then the hate posters: the bloody hand of Germany and the Prussian boot dripping gore; the picture of the horrible green-eyed Hun with Belgium by the hair! How could we put up such fiendish-looking drawings in the name of peace?

We of the committee in charge of exhibits were all of the war generation and to us they recalled the excitement, the mounting patriotism, the hatreds and misunderstandings of that period so acutely that we were afraid of them. But our publicity had started; notices were in the church calendar; the papers had announced the project; we were all equipped to open the chapel on Armistice Sunday to a plea for peace by graphically recalling the evils of war!

"Let's see what the Society for the Prevention of War has in the way of posters," said some one; "maybe we could make a telling contrast with the two extremes."

In the slim folder the Society had sent us were six modest cartoons in black and white: nice, neat little pictures, cleverly ironic in subject, but absolutely insignificant beside the red, white and blue of our huge war posters!

But we went ahead with our project, filling our chapel with the lot. A stunning sight they were, from the piled-up vegetables and fruits of the food conservation fliers to the heartbreaking call-to-battle and greatest-mother-in-the-world posters. We had also a copy of the first mobilization order for French troops and an original copy of the peace proclamation torn from a hoarding in Paris. One of our friends lent us some sketches made in the trenches and given to him by the artist.

The exhibit opened on Sunday morning and that day was inspected by the church school, the young people's society, and such members of the congregation as cared to see it. On Armistice Day a few people were in and out all day long.

The effect of the posters? The young people surprised us. The hate posters looked silly to them; the food conservation ones puzzled them, for many wanted to know what food had to do with the war anyway; the call-to-arms posters interested them very much, but apparently stimulated little patriotism. Many commented that they weren't going to get into any wars.

We realized that to them these posters were like paintings in an art gallery, and had none of the street-corner, railroad station, bill-board connotations that they had for our own generation, to which the sight of them brought back all the excitement, the glamour, the tragedy, and the futility of the war years; it wanted peace, it feared war.

We understood again the tremendous power of that brilliant, compelling war-advertising that still gripped us after fifteen years. We shall never create the peace spirit unless we throw ourselves into peace propaganda with the abandon and urgency with which we called the boys to arms.

The books, of which we had an excellent table display, notably *The World War in Pictures* and an international war poster folio, were gone over again and again and made much the biggest impression on the young people. A local bookstore had provided us with anti-war books, and the

Society for the Prevention of War had sent us an invaluable source book, *Men Conquer Guns*, to sell and some free literature to distribute.

Our committee had prepared a seven-page bulletin to be given all comers, and to be handed to each member of the congregation that Sunday morning. It contained statistical records of war's futility, quotations from statesmen, military leaders, clergymen.

It contained statements concerning war written for us by fourteen of the men and women of the Honor Roll of the State Street Church, and signed by them. Here are extracts from a few:—

"The ghastly picture of mutilated and shell-shocked men and boys will ever be vivid in my mind. It is my fervent prayer that our children shall never know the horrors of war." By a member of the Harvard Unit, 1916–1917.

"Anyone who was intimately connected with the surgery in the Great War; anyone who saw youth maimed and deformed forever; anyone who had to amputate horribly shattered legs and arms of curly-headed lads of eighteen and nineteen years, could but shudder at the thought of another modern war." By a Major in the Medical Corps, Evacuation Hospital No. 22.

"War gives youth *the* great opportunity for adventure, romance, and self-possession. War teaches youth self-possession, discipline, and self-sacrifice. If the causes of war are justified, romance and sacrifice are justified. In no case should war be undertaken unless Christian civilization is menaced, and sober reason fails." By one in 310 Field Artillery, 1917–1918.

"I believe the time will come when civilized nations will join together to punish factions or governing bodies who lead or drive unwilling peoples into war. Progress along those lines will be very slow, and in the meantime it is of vital importance to be prepared to defend the lives and liberty and happiness of our friends and relatives, and countrymen. I firmly believe in a national armament capable of fulfilling this duty." One in the U. S. Infantry, 1917–1918.

"As opposed to the destructive forces of war as a means of solving conflicting national interests, I believe in the constructive force of an international point of view, and the acquirement of an international understanding among nations of their individual problems, differences and needs." Y.M.C.A. Officers' Cafeteria, S.O.S. Tours, France, 1918–1919.

"War is the most colossal hoax ever perpetrated upon the human race. How otherwise sane and respected citizens can go so completely haywire over war propaganda is positively beyond belief." From one in the Naval Flying Corps, France, 1917–1918.

"I venture to say there is no active participant in the late World War but has been convinced of its bestial and criminal futility as a means of settling international disputes." From one in U. S. Aviation, Dirigible Service, France, 1917–1918.

"War is always terrible, usually futile, and rarely justified, but until there shall be a radical change in human nature, it is inevitable. I am in favor of every attempt to bring about such a change in human nature, of all forms of education and propaganda which tend to secure a universal acceptance of the idea that war is unnecessary, wrong, and unthinkable. Until there is *universal* outlawry of war, however, I believe in the Scout motto 'Be Prepared.' Unpreparedness did not keep us out of the last war, nor did it make things any more easy for us after we were drawn in—and I see no reason to think that it would be different 'the next time' . . . No one is more peaceable than I; no one can wish more strongly that there may never be another war, but that does not blind me to the fact that there undoubtedly will be one. And I cannot say that under no circumstances would this country be justified in resorting to arms. I do think, however, that I shall be much less ready to be carried away by mass feeling and propaganda than I was the last time. I devoutly hope so." From one in U. S. Infantry, 1918.

Lift all our hearts to nobler life,
Forever freed from fear of strife;
Let all men everywhere in Thee
Possess their souls in liberty.

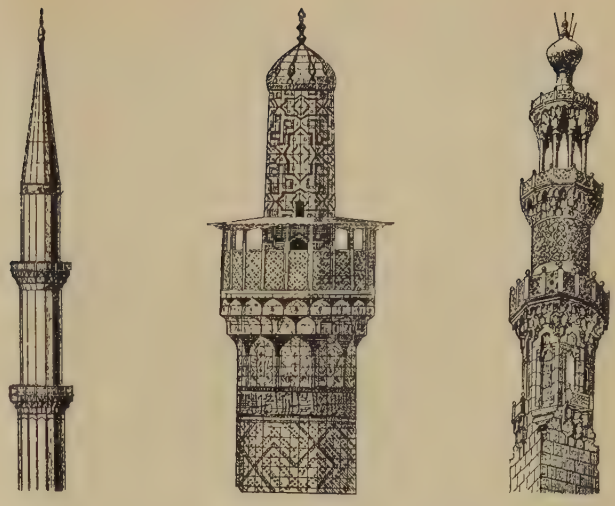
Safe in Thy love we leave our dead;
Heal all the wounds that war has made,
And help us to uproot each wrong,
Which still among us waxeth strong.—*John Oxenham*

Turkey and the Turks

By J. Kingsley Birge

Part III: The Art of the Turks

Illustrations from Jelal Esat's Turk Sanati



No. II. Turkish, Persian, Arabic Minarets

See text on next page

THE purpose of this series of short sketches of Turkish life and thought is to give a truer picture than many in the West have had, of Turkish history which begins hundreds of years before the founding of the Ottoman Empire, of Turkish literature which has been rich in poetry and mysticism and which has shown special merit in the spontaneous expression of a people's literature, and of Turkish art which has treasures yet to be properly explored and appreciated by Western students. We have noted the vigor and virility of the Turkish race, and we have sought to show that it has played its great part in helping to carry from the confines of China to the centers of learning of the West such arts of civilization as the making of paper and the use of block printing. One of the most interesting and significant phases of Modern Turkey is the study which Turks themselves are making of the contributions of their race to the development of civilization.

One of the great names in this history of the relation of the Turks to civilization is that of Ulugh Bey, the ruler of Turkestan and Transoxania in the early fifteenth century. He was a theologian, a historian, an artist who ennobled Samarkand with notable buildings of great beauty, a mathematician and an astronomer. One of the famous buildings which he erected was the Observatory which in its day was considered one of the wonders of the world. Ulugh Bey not only caused the building to be erected but himself invented new instruments for the more accurate observation of the stars. Finding that Ptolemy's computations did not agree with his own observations he devised new tables showing position and course of the stars, tables which later were translated into Latin and became famous in Europe.

The art of the Turks has perhaps been shown better than in any other way by their beautiful buildings, but has found expression also in glass ware and embroideries, in rugs and pottery. It has been said that practically all of the early full length American portraits of Washington and other figures famous in American history show these men standing or sitting on Smyrna rugs. Trade relations in the eighteenth century were sufficiently close so that beautiful rugs made in Turkey were among the most valued coverings for the finest floors of our country.

Since art can be appreciated when seen as it cannot when simply described the rest of this brief article will consist simply of illustrations with short explanations.

In any study of Turkish art we are bound first of all to consider architecture, for from the time of Mahmud of Ghazna in 1000 A.D. many a Turkish dynasty has beautified its great cities with noble buildings. *Illustration No. I* is of the Mosque of Sultan Ahmed in Istanbul, one of the two mosques of the world having six minarets. The succession of small domes and half domes, reaching up from all sides to the great central dome set in the framework of tapering minarets make this mosque one to be long remembered. The beautiful blue tiles and frescoes

used to decorate the interior of this mosque have given it a second name, The Blue Mosque.

Illustration No. II. Although most of the mosques of present day Turkey show Byzantine influence, there are characteristic features contributed by the Turks. These three minarets illustrate three types of national art. The minaret on the right is Arabic, the one in the center is Persian, but the left is Turkish of a type similar to that shown in Illustration No. I. The most famous Turkish architect was Sinan, a native of the Cesarea region. About 1500 A.D. he was gathered in the "levy of youths," educated in the Atmeydan Saray and through practical study in various military campaigns. The result of his labor is to be seen today on every side in Turkey and in the Balkans. The Encyclopedia of Islam lists the following works by this famous architect:—81 mosques, 50 small mosques or mesjids, 55 schools, 7 Kuran-reading halls, 19 tomb chapels, 3 hospitals, 7 aqueducts, 8 bridges, 17 kitchens for preparing food for the poor, 3 warehouses, 18 inns or caravanserais, 33 palaces, and 33 baths.

The Mosque of Suleyman the Magnificent, commonly called Suleymaniye, in Istanbul is one of Sinan's most beautiful buildings. The use of cloisters and cypresses greatly enhances the beauty of its exterior, while delicate stained-glass windows and widespreading arches add great loveliness and dignity to the interior.

Illustration No. III. In addition to mosques and tombs, one of the most important architectural works was drinking fountains. The elaborate Fountain of Ahmed III near St. Sophia is one example.

Illustration No. IV. Shows a common type of fountain such as is to be found on many streets in Turkish cities. In the past it was the common custom of wealthy Turks when preparing their wills to provide for a bequest for the purpose of building public water fountains. Thus art was combined with practical service of human need. The arch over this fountain is typical of Turkish art.

Illustration No. V. These tiles were made in Iznik, the ancient Nicaea, and illustrate the famous tulip pattern. In mosques, on fountains, on public buildings, and in private homes, tiles have been the most common yet beautiful means of ornamentation. The colors and designs of the oldest of these tiles place them among the most beautiful in the world.

Illustration No. VI is a vase of the fifteenth century made in Iznik. The originals of both V and VI are in the Istanbul Museum where one can see today some of the most interesting remains of antiquity. The stone which separated the inner section of the Temple of Herod from the section where Gentiles might walk and which warned Gentiles that they might not pass within, one of the few objects we have today which we may be sure Jesus' eyes saw, is on exhibit there. The stone found a few years ago in the tunnel built by Hezekiah is also there, with its story carved in Hebrew confirming the account in II Kings 20:20. One of the most treasured exhibits is the so-called Sarcophagus of Alexander. This is one of the most beautiful pieces of sculpture remaining to us from antiquity. This museum, one of the show places of the Near East, is the work of a Turkish archeologist, Hamdi Bey, and his successors. Turkish appreciation of art is nowhere shown more commonly today than in the recent act of the government of the Turkish Republic in taking the Mosque of St. Sophia and turning it into a Byzantine Museum.

Illustration No. VII is of a Turkish rug from Samarkand. This rug reminds us again that the Turkish race arose in Central Asia and that it is today a mighty race spread not only over Asia Minor, but over a large area reaching from the Mediterranean to Manchuria, and from Persia and India far up into the steppes of Siberia.

Lovers of Istanbul's mosques and architectural monuments will be glad to know of the agitation now appearing in the Turkish press which calls attention to the manner in which these fine buildings are lost to view behind an ugly mass of atrocious signboards. The point to which attention is being attracted just at the moment is the Yeni Jami, the well-known landmark at the Stamboul end of the Galata bridge.

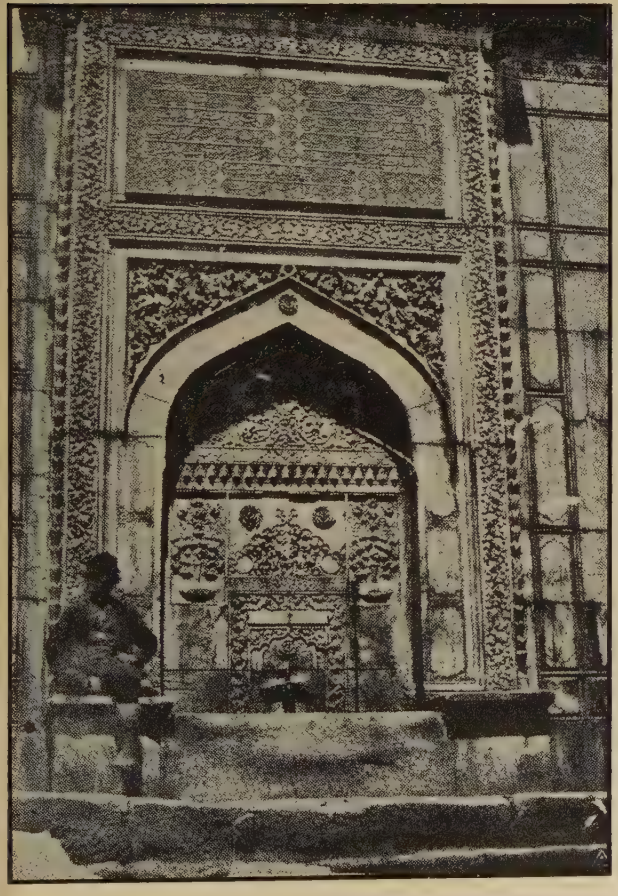
Turkish Art

A Few Illustrations

No. I. Mosque of Sultan Ahmed, Istanbul
See text page 449

See Preceding Page for Description of the Remaining Three Pictures

No. VI. Vase of 15th Century, Made in Iznik



No. III. Fountain of Ahmed III

No. IV. A Common Type of Street Fountain

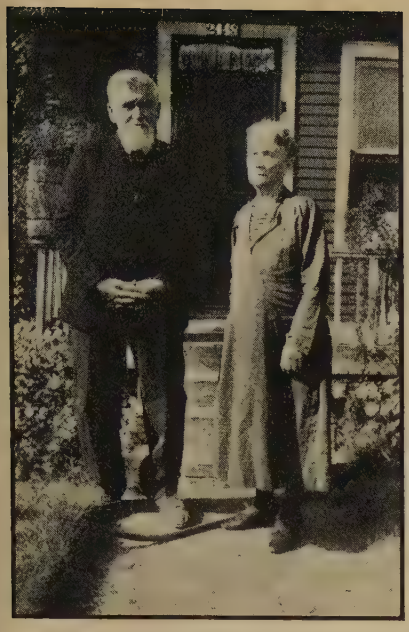
No. V. Tiles Made in Iznik

No. VII. Turkish Rug from Samarkand

See text page 450

THE OCTOBER MEETINGS

Don't forget the Home Boards and New England Regional Joint Meeting at Providence, R. I., October 19-21. Remember, also, the Joint American Board and Midwest Regional Meeting at Grand Rapids, Mich., October 22-24. The Board, by the way, closed its fiscal year August 31, without a deficit, thanks largely to drastic cuts on the field. Details next month.



A veteran and his wife and the bungalow they built with their own hands.

After Forty Years

By Lewis T. Reed

They served the Congregational Churches for forty-three years. This picture was taken on the fiftieth anniversary of his ordination.

Aaron Breeze was growing old. For forty years he had been preaching the Gospel, calling on his people, marrying and burying, rejoicing and sorrowing with the folk in his humble parishes. Time had taken toll of his strength and that of his wife. Winter and summer, with few vacations and ceaseless sacrifices, they had served the cause to which they had given themselves in the buoyant days of early life.

There had been no opportunity for making savings against the day of old age. The salary had always been small, and obligations were incessant. One long sickness had exhausted the meagre fruits of life-time economy. The Annuity Fund had come too late to help Aaron.

On this Sunday morning, as had been his careful habit for forty years, he gathered up the pages of his sermon, arranged them in order, straightened his desk a bit, looked up at the face of his Master in its simple frame against the wall, and then sat for a moment with eyes closed. He didn't feel quite up to it this morning. He murmured a few words of prayer, but the words had little meaning to him. It seemed a queer world this Sunday morning with everything vague and unnatural.

"Well, this won't do," said Aaron, "I must keep going. Ah! there is the church bell. Ten minutes before church begins."

He could hear the voices of the passers-by and the crunching of the snow under their feet. It was time to go. With a glance around the room, he rose and went out—a gray, stooped figure, old-fashioned in face and dress.

The church seemed unaccountably strange to him as he went up the pulpit steps. Everything was familiar, and yet unreal. He couldn't quite place the people, who seemed to him to be looking at him with a suspicious curiosity. Was he dreaming some terrifying dream?

"I must pull myself together," said Aaron, and gripped the pulpit while he offered the opening prayer, but the words meant nothing to him. It was difficult finding the place in the Bible. When he began the reading, he could hear the words, but he was not sure of what he was saying. The sounds seemed like echoes in some large, dim place. During the singing he felt better, and when he got to preaching, aided by his manuscript, the sense of unreality passed. It was once more the dear familiar church with the friendly faces of his people.

"What was the matter with you this morning, Aaron," said his wife as they ate their dinner.

Dillard University Opens

By Fred L. Brownlee

NEGOTIATIONS leading to the creation of Dillard University began in 1928. That was the peak of what has proved to be unsubstantial prosperity. Consequently there have been many delays, uncertainties and anxieties. Only half the number of buildings have been completed, but even so the facilities available are more ample and more attractive than the buildings of Straight College and New Orleans University. Later announcements will report the number of students enrolled and life and spirit of this interesting venture in inter-racial, inter-sectional and inter-denominational coöperation.

While Dillard University is a corporation under the direction of its own Board of Trustees, nevertheless the American Missionary Association is responsible for the selection of six of the trustees, one-fourth the investment in grounds and buildings, and thirty-five thousand dollars annually for current expenses. (The American Missionary Association appropriation for the current expenses of Straight College last year was less than that.)

This means that Dillard University needs all of the friends that Straight College had, and more. It means that the women's interest in hospital and dormitory supplies should continue. It means that our churches have a big stake in the new venture. It means, for instance, that Dillard University should be thought of in terms of the continuation and development of Straight College rather than in terms of its discontinuance and failure.

After Forty Years [*Continued from page 453*]

"You didn't seem like yourself at first. I was afraid you were sick. Was anything the matter?"

"Oh, no. I guess not. I'm just getting old. I am seventy, you know, Jenny, and we can't keep it up forever. I suppose that I am most through."

"Aaron, what *are* we going to do?" said Jenny.

For almost fifty years the Congregational Board of Ministerial Relief has been endeavoring to give some answer, however inadequate, to Jenny's perplexing query. On the rolls of the state and national Boards are approximately 800 pensioners who are in receipt of pensions on account of age or disability or the death of the husband and father. In this list are 409 ministers and widows past seventy years of age, 167 past eighty and fourteen past ninety; eighteen are ministers still under retirement age permanently disabled, and forty-one are widows with families of children dependent upon them.

Due to the sharp decline in receipts from the churches, the average grant including the Christmas gift in 1934 was but $299 to a minister and $236 to a widow. Inadequate as are these grants, they are always received with a gratitude that reveals the Christian spirit of the recipients.

"We appreciate not only the check, but also the letter that came with it," writes one pensioner. "These letters seem to have such a personal touch that it cheers us along the way. I confess that sometimes I feel 'very much alone' and but for our trust in our heavenly Father life would be empty indeed."

"It is the same old story which I have to repeat time and again," says another; "but it is a sweet story to the members of your large family of dependents—thanking you over and over again for the quarterly checks which reach us so promptly each time, never a day late."

The checks sent by the Congregational Board of Ministerial Relief are the expression of the Christian remembrance and affection of the Congregational and Christian Churches.

Camera News

By Dorothy P. Cushing

ENERGY AND INDUSTRY

The work-room at Adams College, Adams, South Africa, formerly called Amanzimtoti Institute.

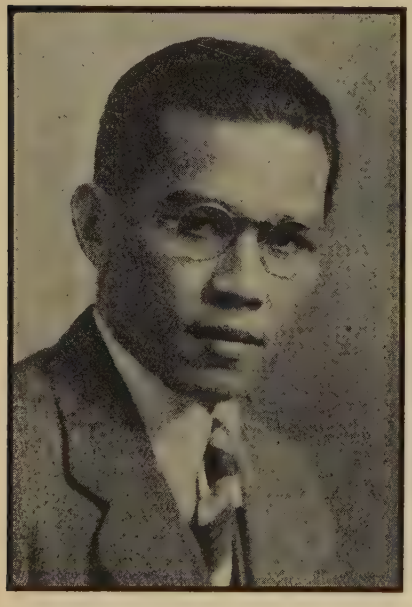
AFRICA'S TOMORROW

A dusky study of a few babies in the McCord Zulu Hospital, Durban, South Africa, possessing all the engaging and exasperating traits of white infants. The one on the front row, right, is rumored to have a jealous temperament and has been known to refuse food for some time if the nurse serves another baby in the ward first! McCord Zulu Hospital has the only training school for Zulu girls in the country that gives both General Nursing and Midwifery. Native women suffer much more from childbirth than do their white sisters, declare the doctors at Durban.

Thrice Blessed

Canadian quintuplets may amaze the world but Philippine Island triplets are something to talk about in the Cagayan Mission Hospital, Cagayan, Philippine Islands, conducted by Dr. Cesareo De Asis and Dr. Sarah M. J. Ching. Here they are from left to right, Feliza, Felicita and Felicisima Zabanal.

Cesareo De Asis, A.B., B.Sc., M.D., M.Sc.



The Nursing Staff

Sarah M. J. Ching, A.B., M.D.

WITH HEALING IN HER WINGS

The full responsibility for conducting the Cagayan Mission Hospital is carried by Dr. De Asis and Dr. Ching. Dr. Ching, who is a specialist in women's and children's diseases, gave up a lucrative private practice in Cagayan to join the hospital staff. A prenatal clinic has been opened for poor prospective mothers and has saved many lives. It was in Cagayan Hospital that a new treatment for the bite of a poisonous snake was discovered. Dr. De Asis and Dr. Ching are doing a courageous piece of work under difficult circumstances. Dr. De Asis is a graduate of St. Louis University and has been on the staff of American hospitals in Dayton, Ohio, and Gardner and Worcester, Mass. He took post-graduate work at Harvard Medical School in 1929 and the same year was commissioned a Captain in the Medical Reserve Corps, U. S. A. Dr. Ching is a graduate of the University of California and the Woman's Medical College of Pennsylvania, and has been on the staff of American hospitals in Philadelphia, Worcester, Mass., Washington, D. C., and the Yale-in-China Medical School, Changsha, China.

South Africa Mission Celebrates Hundredth Birthday

By Lavinia Scott

Part of Audience at Celebration

WE SHOULD like to be able to write: "A warm sun and a cloudless African sky smiled upon the Centennial celebrations of the South Africa Mission, crowning the efforts of those who had labored to make the celebrations a success, and adding the blessing of Nature to this commemoration of the hundred years of American Board service." But the African sky for once failed to smile, and, after all these hundred years of building the house of God in South Africa, "the rain descended and the floods came, and the wind blew, and beat upon that house." The house did not fall—but the plans had to be changed.

The rains which came were almost unprecedented in Natal, especially for June, which is supposed to be a dry month. The two unbridged rivers between Durban and Adams rose as only African rivers can, and were impassable to cars for over a week. It seemed as if the elements had conspired against us, and the celebrations had to be postponed.

However, the pageant was given on the appointed day after all—in Berkshire-Richards Hall—for the benefit of those who had managed to arrive and who might not be able to see it in its full outdoor form in August.

Dr. Goodsell, not to be daunted by a few flooded rivers after his thousands of miles of sea and air travel, had come out by train and car, as had a few others; and quite a number of the native church delegates had come by train and on foot—and those were just the kind of people we didn't want to disappoint.

It spoke well for the resourcefulness of the producer, Miss May Edouin of Johannesburg, and for the adaptability of the large Bantu and European cast (including all the students and most of the staff of Amanzimtoti Institute, as well as a few "outsiders") that after only one rehearsal in the hall the pageant went off as smoothly and effectively as it did.

Written by Dr. James D. Taylor, the pageant included both symbolic and historic scenes, each with its own message. The first showed the beginning of the Christian gospel in the manger at Bethlehem, with shepherds and wise men bringing gifts to the Holy Family.

Above and behind that scene appeared the Angel of the Resurrection, to whom the costumed representatives of many nations were led by the guardian spirits of those nations—a most artistic scene symbolizing the universality of the appeal of the Christian message.

Act III pictured Darkest Africa—a peaceful kraal picture interrupted by a fierce witch doctor who, after a smelling-out scene, dragged the supposedly guilty woman away to die.

The Haystack Prayer Meeting and the beginnings of the American Board were shown in short sketches.

Then followed various scenes from the history of the Board in South Africa—the arrival of the first missionaries and their consultation with Dr. Philip of the London Missionary Society; Dr. Wilson at the grave of his young wife; Lindley (who for a number of years ministered to Dutch congregations) baptizing the future President Kruger; Dr. Adams meeting Dingaan after that chief's massacre of a party of Boers; the baptism of the first Zulu convert; Mrs. Ireland with a class of native children; the ordination of the first Zulu pastor; etc.

The pageant ended with an impressive procession of several hundred people representing the New Africa—white and Bantu teachers, missionaries, trained African ministers, doctors, nurses, mechanics, Wayfarers, Pathfinders, students of Inanda, Ohlange, and Amanzimtoti, and children of the day schools.

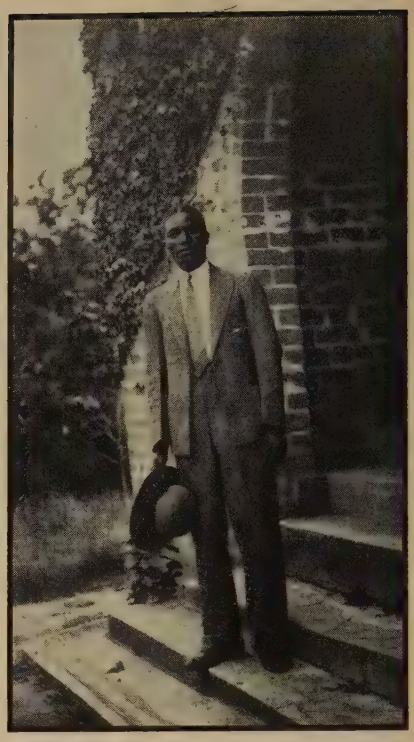
Down to the front of the stage came "Mah" Edwards, founder of Inanda Seminary, to the strains of the song written at the time of her death by a native composer.

A Century Has

BOTH STRONG MEN BUT HOW DIFFERENT!

A local chief who wants to preserve old customs and the ignorance of the people. Picturesque, yes, but not the kind of leader Africa needs.

Mr. Albert Ngidi, an Amanzimtoti-trained teacher, now doing fine work teaching in the Inanda Day School.



Then, as a large cross appeared at the back of the stage, the entire congregation joined in singing "When I Survey the Wondrous Cross," followed by the two national anthems, "Nkosi Sikelela iAfrika" (God Bless Africa) and "God Save the King."

One felt a thrill of joy and gratitude that God had blessed Africa, and would continue to bless her through her own sons and daughters who were learning the lesson of the 'wondrous Cross.'

On the following Saturday, June 22, the official centenary service was held in connection with the Annual Native Agricultural Show at Adams.

While His Excellency, the Governor-General, and one or two other scheduled speakers could not be present because of the change in date, yet it was a distinguished company which took part in the commemorative exercises.

Royalty was present in the persons of Chief Mshiyeni ka Dinuzulu, Regent of the Zulus—a pleasant-looking young man in military uniform—and his wife, a large, queenly figure, also dressed in European clothes and possessed of a European education. It was a great moment when they appeared, attended by a numerous retinue, and the crowd of several thousand, Europeans and Bantu, rose to their feet to do them honor.

The program was opened with a service of worship conducted by Rev. H. A. Stick, after which addresses of welcome were made by Dr. J. B. McCord, chairman of the Mission, and Dr. Edgar H. Brookes, principal of Amanzimtoti Institute.

Dr. McCord expressed the gratitude of the American Board for the assistance it had received from the people of Natal and the Provincial Administration. Dr. Brookes stressed the unifying influence of the American Mission through its contacts with the three great racial groups of South Africa, "Bantu, Boer, and Briton."

Mr. H. C. Lugg, Chief Native Commissioner for Natal, representing the Governor-General, then read an address on behalf of the Governor-General.

An historical review of the American Board Mission was given by the Rev. J. D. Taylor, D.D., author of the Centennial history, "One Hundred Years." He paid a tribute to the band of pioneers, Wilson, Venable, Lindley, Adams, Grout, and Champion, who had the faith to set their puny efforts against the powers of darkness represented in the two great Zulu kingdoms—but behind their own efforts lay their faith in the Gospel and the invisible forces of the spirit.

By the end of the first twenty-five years the missionaries had established twelve mission stations. The Amanzimtoti Institute was founded in 1853, first to train native preachers and then as a secondary school for boys.

A notable feature of the second twenty-five years was the remarkable development of education for native girls. In 1868 the Inanda Seminary was founded.

The first native minister was ordained in 1870, and at the fiftieth anniversary in 1885 there were three in the Mission service. Today there are 26.

Made a Difference

AFRICA NEEDS CHRISTIAN WOMANHOOD

Girls who have not had the advantage of Christian education (left).

Miss Ellen Merafe, now in her final year of teacher-training in Amanzimtoti.

To which of these will the future belong?

The second half-century since 1885 had been the most remarkable for material progress of any period. Mechanical transport and electricity had brought swift changes and the missions had kept stride with them.

The Mission's medical branch had flourished. From 1893, when the first distinct medical department was begun, the Mission has gone ahead briskly until today it possesses a fine 100-bed hospital in Durban.

Dr. Taylor reviewed the educational and social work of the Mission and commented on the achievement of its members in publishing the entire Bible in Zulu in 1883, and in 1924 a complete revised version.

Lady Clarendon arrived at this stage and Chief Mshiyeni ka Dinuzulu called the assembly to its feet to give Her Excellency a Royal Zulu salute. In a brief speech, Chief Mshiyeni congratulated the Mission on all it had done and congratulated John Dube on sharing with him the privilege of wearing the Jubilee Medal. Mr. Dube himself spoke later in his usual brilliant style.

The greetings of the president of the American Board, Dr. R. H. Potter, were voiced by Dr. Goodsell as representative of the Board in Boston. They took pride in the history of the South Africa Mission, said Dr. Goodsell, and he had been impressed during the few days of his visit with the quality and character of Zulu Christian leadership.

The American Board realized that the Colonial period of Christian missions had closed and the fellowship period had begun. Unitedly the people had to face the forces of degeneration and disintegration which knew no geographical boundaries.

After luncheon, Her Excellency opened the Agricultural Show.

Thousands crowded the entrances. It was a sight worthy of the crowd—the large hall filled with an impressive display of agricultural products, native crafts—beadwork, clay pots and figures, baskets, grass mats, leather work, walking-sticks, knobkerries, and even a hand-made piano which really played—cookery entries which made one's mouth water, needlework of all sorts.

Four special exhibits deserve mention: the Bantu Youth League exhibit, largely of domestic crafts, sponsored by Miss Violet Makanya; the agricultural exhibit of the Amanzimtoti Experimental Farm; the school entries—handcrafts, sewing, weaving, woodwork, etc., from the day schools of the surrounding country; and the excellent display of sewing and woodwork from Amanzimtoti Institute.

Oh yes—we must not forget the Better Babies Contest, and the proud mothers who brought their children to be weighed and examined. Outside were other entries which could be heard as well as seen—chickens, ducks, pigs, goats, donkeys, horses, and cattle—which confirmed the impression already gained that "the Bantu *are* coming," economically and socially; and that all that is needed to make them truly prosperous is time, education, the continued interest and friendly encouragement of missionaries and government officials—and a square deal. The American Board Mission is trying to do its share in keeping the Bantu coming along the road which our forefathers helped to open for them a hundred years ago.

Miss Scott Appears in the Pageant

A unique and much-appreciated feature of the Centenary setup was a collection of pictures illustrating mission history, assembled by Miss Caroline Frost. Here it was possible to see the early missionaries side by side with those of the present day. (Note—The MISSIONARY HERALD is right, styles *do* change—even the men's!)

It would not be right to end this resume of the Centennial of the South Africa Mission without a word of gratitude to the Board for sending Dr. Goodsell out as its representative. To those who had known Dr. Goodsell before, his visit was the rich fulfillment of their expectations; to those who had not known him—well, as one expressed it, "After three days with Dr. Goodsell, I loved him like an old friend."

His addresses to students, churches, and public gatherings will long be remembered. And his keen criticisms and friendly counsel will, we trust, be not only remembered but acted upon as we enter the second century of our work.

In spite of floods and disappointment, the Centennial year has brought us rich gifts: inspiration from the past, encouragement from the fellowship of Christian friends in many lands, and a challenge to go forward into the new century side by side with Christian Bantu leaders, trusting that as God has led in the past so He will lead in the future, and as He has crowned the efforts of the past century with the fruits we see all about us, so He will crown the efforts of the next century with blessings of which we today can only dream.

I've Seen Four Jubilees

By Mary W. Gray

THE WRITER as a child of six attended the silver jubilee of the Mission which her parents, Rev. and Mrs. Josiah Tyler, had joined in 1849. As a young lady she attended the celebration of the fiftieth anniversary at Adams; she brought her children to the seventy-fifth anniversary celebration in Durban; and as an old lady of eighty-one she has been present at the Centenary.

The morning of June 22 was a bright one, and the audience, seated on a hill slope facing the temporary platform, was most picturesque. There were Zulus in primitive heathen garb, Zulu women in bright-hued European attire, and Wayfarers in their uniforms, students, scores of English friends.

No impatience was shown during the long wait for the speakers delayed by the bad roads. Soft and beautiful Zulu hymns were sung. Dr. McCord as Chairman welcomed all. Dr. Taylor condensed the history of a hundred years into a fifteen minute address.

The Commissioner of Police from Zululand, Mr. Lugg, said that in the absence of His Excellency, the Governor General, it was his privilege to pin on the breast of Rev. John Dube, the Principal of the Ohlange Training College and the President of the Natal Native Congress, the King's Silver Jubilee Medal, a personal gift from His Majesty's private purse to those who had rendered signal service to their land and countrymen.

Upon the arrival of Lady Clarendon the Chief Regent of the Zulus in Zululand, a direct descendant of the old and mighty kings, called the assembly to its feet to give her the royal salute. He quaintly said he felt it a great honor that he should be granted the Silver Medal, and quoted a Zulu proverb.

" 'A leopard, when it licks its young, licks white and black spots alike, and makes no distinction,' and so we thank Lady Clarendon for treating us as kindly and courteously as she treats her white friends."

He presented her with a lovely woven mat for herself, and for Lord Clarendon, a Zulu loin apron with monkey tail fringe.

There were in several speeches allusions to the great loss the Clarendons had sustained in the death of their noble-hearted son, Lord Hyde, at the beginning of a

promising career, and her Ladyship was touched by these, as was seen by the flushing of her cheek and the heaving of her breast, as she sat there in her simple black dress, so bravely and calmly fulfilling every duty.

Dr. Goodsell brought warm greetings from the American Board and from members of the Board throughout the world, and he was received with warmest applause and enthusiasm.

Dr. Edgar Brookes spoke of the threefold cord, so much stronger than a cord of one strand: Dr. Adams, D. Lindley, Rev. Aldin Grout; they worked together in Faith, Hope, and Charity; and religion, education, and industry marked their labors.

The agricultural show was opened after luncheon, and Lady Clarendon read her own speech of commendation and pleasure:—

"Pleasant homes and cultivated fields tell their own story of progress. The needlework of the women's section was deserving of highest praise. The pottery section and specimens in many craft showed great advance. It was fine to see what three generations of training could produce."

Mrs. McCord, Mrs. Gray, Mrs. Bridgman

Program Pointers for the Pilgrim Fellowship

By Harry T. Stock

Dr. F. L. Fagley has prepared an *Outline of Church History* (25 cents from The Pilgrim Press). Issued primarily for adults, it is an excellent guide for young people. The leader will naturally need to do additional reading, but the "Summary" at the end of each chapter provides a convenient guide which lifts out the important points for emphasis. A bird's-eye-view course like this is a necessary part of a church program for young people.

* * *

The young people of Porter Church, Brockton, Mass., had a "Parents' Night." The subject was, "Keep the Home Fires Burning." The list of questions prepared for study and discussion follows. The adults and young people discussed these questions in separate groups, then came together for a period of report and fellowship.

1. Should young people always tell their parents where they are going, and with whom?

2. Should a high school student be given a weekly allowance; if so, how much, and to cover what expenses?

3. Under what conditions should the family car be used by the younger members of the family?

4. What should parents do when their sons or daughters develop an "affair" with those of the opposite sex who do not belong to the same religious faith or cultural background?

5. Should young people engage in petting parties? Why? Why not?

6. What should be the attitude of parents towards the matter of "steadies?" Should they be encouraged or discouraged, or ignored?

7. What should be the attitude of parents towards friends of their children of whom they do not approve? Should young people cultivate friendships with young people of whom they know their parents disapprove?

8. What should young people do after early dances? Where should they go?

9. Which parent does a boy ordinarily consult as to his problems? Which parent does a girl go to?

10. How can parents hold the confidence of their children? What should be done when parents and children don't seem to be able to get together and agree on their problems?

Devotional Service

By Mrs. R. S. Jewett of Mt. Vernon, N. Y.

Except the Lord build the house, they labor in vain that build it. Psalm 127:1.

The building of a house necessitates a plan; not only that the house may have beauty and usefulness, but that it may be a part of its surroundings and fit the general scheme of earth and rock formation. We all know houses which seem to have been built with a total lack of regard for these considerations. Houses which stand stark and bare; merely places to shield one from the elements. They do not call to the prospective owner, "Come and live in me; together we will make a home; from us will spread the contentment and love in which we dwell, to bless all who know us." For this reason, the wise man picks an architect who has built houses which prove his ability to combine beauty, usefulness and suitability. Then he chooses a contractor whose experience makes it possible for him to carry out in smallest details the plans so carefully prepared by the architect. A contractor who will play square, employing the quality of materials specified, and not skimping in any respect.

In this world of ours, God is the great architect. The breath-taking beauty of the succeeding seasons, the marvels of Music, of Art, and of the Sciences, attest His Master plan. But of all his creations, Man, to whom he has given the widest leeway for the determination of his own development, has failed the most signally to construct his life so that it may enhance the beauty of the world. Even those who are not professedly followers of the Christ, admit the fact of a Plan for the universe. But we, the ones to whom the construction of our house of life is entrusted, do not follow the Plan; we cheat in the materials we use; we substitute the thin laths of self-indulgence for the sturdy logs called for in the specifications; we build our houses without regard for the way in which they will affect our neighbors; just so that we have a house in which to shield ourselves from the wind and rain, a house in which we may gratify our small and selfish desires, we do not take into account the beauty and grace we might add to the world, if we followed in the steps of Him who turned to the Father for guidance and help in the construction of his house of life.

"Except the Lord build the house, they labor in vain who build it." The vanity of their labor has been evident all over the world during the past five years. Men and women who had been regarded as good citizens, have chosen to curtail their support to the church rather than give up some of their own comfort. They have succumbed to the terrors and disappointments of these years and have taken their own lives, or have stooped to dishonesty in order that they might continue to surround themselves with their accustomed luxuries. By these acts we know that they did not follow the Architect's plan; they built their houses only for their own comfort and in so doing defeated their hopes.

Churches as well as men have neglected to study and follow the Plan; because they are made up of human beings they too have lived selfishly, and by so doing have deflated their own value. Both at home and abroad the varying brands of Christianity continue to be stumbling blocks in the paths of people who might otherwise follow the Plan as outlined in the Sermon on the Mount.

In the matter of the house of the Nations, we see most clearly the failure to follow the Divine Plan. With all the world to help to build a brotherhood—to enhance the natural beauty and goodness which are God's gifts to us, we have succeeded only in bringing greater chaos and selfishness; we have cheated in the materials which we have used in the construction of the house, until we face a condition the outcome of which no man knows.

Our only safety for the future is to turn back to the Great Plan; to study it and understand it; to try honestly and valiantly to meet its specifications; to build our house of life according to the principles laid down by Jesus, the great interpreter of God, the Architect.

When God builds the house, we shall find our happiness in being co-laborers with him; we shall realize the world as a brotherhood and live so that all men may have the opportunity of living with beauty and goodness, and of bearing their share in the construction of the House of Life which shall be the true realization of the Plan of the Architect.

Prayer: Our Father, God, who lookest upon all men as Thy children, open our hearts to Thee as the Master-builder; give us the courage and steadfastness to set aside a part of each day in which to think Thy thoughts in quiet communion; a time when we shall study Thy great Plan for mankind and walk hand in hand with Jesus who died that all men might live in Thee.

Teach us to create beauty and order within ourselves that we may build beauty and order and peace throughout the world.

Make us humble and loving and self-forgetful. Give us the inward grace to measure our littleness against Thy greatness, so that we may daily grow more nearly in Thy image. Amen.

Hymn: "Draw thou, O Christ, my soul closer to Thine."

New Trends in the Summer Conferences

A Water Carnival Planned by the Recreation Workshop of the Michigan Conference

EDUCATIONAL experimentation, changes in location and continued numerical growth marked the forty odd young peoples' summer conferences sponsored by our churches in 1935. The danger that this movement might fossilize around some formula seems to be growing less as traditional moulds are being shattered in state after state. Uniformity of procedure is giving way to increasing diversity.

Among the tendencies which have marked the current season may be noted: the breaking up of some of the larger conferences into smaller groups; the separation of the high school and college age young people into separate conferences; a disposition to take younger boys and girls; a greater flexibility of program; increasing emphasis upon internationalism.

In the space available it is impossible to tell the story of all the new developments in all our conferences. Instead, mention will be made of the significant changes in particular gatherings as illustrative of the entire movement. For convenience we will travel from east to west.

Connecticut divided its young people into two groups. High school people attending a conference for the first or second time met at the State College at Storrs.

Distinctive features of the program were: the "extended session" of the classes in which an hour and a half was divided between lecture, supervised study, and discussion; the variety of creative activities available in the afternoon; and the presentation of a play which was written and staged by the drama group after arriving on the campus.

The older young people, consisting of high school seniors and college-age boys and girls, met at Camp Rainbow for the first time. This was a delegate gathering with a quota of thirty-two boys and thirty-two girls. All but four boys arrived! The method was one of intimate discussion in small groups meeting out under the trees.

A decade of partnership between the "down-state" churches of New York and their neighbors of New Jersey was dissolved with the setting up of a separate gathering by the Middle Atlantic Conference at Camp Northover, New Jersey, which afforded a most attractive woodsy setting.

The basic program was organized around problems rather than courses, with the theme "Achieving Christian Understanding" divided into four sections: "In Economic Life," "Between Races," "Among the Nations" and "In Personal Ideals," each of which was considered for a day or two.

The starting of the Northover Conference did not seriously diminish the attendance at the one at Blair. In fact some of the New Jersey young people went to one, some to the other, and a few to both. Their comment was that the conferences were so different that comparison was impossible.

The discontinuance of the conference at Blue Ridge, N. C., for financial reasons, led to a general realignment of our southern young peoples' gatherings. The former Congregational churches and the former Christian churches joined hands in the support of the Summer Leadership Training School which has been held for some years at Elon College, N. C., with profit to all concerned. This became the center for Virginia, the Carolinas, Georgia and Florida.

A second substitute for the Blue Ridge gathering was held in the buildings of the old academy at Grandview, Tenn., for the benefit of those from Tennesee, Kentucky, Alabama and West Florida. These two conferences enrolled approximately 300 people, which was three times the attendance at the last gathering held at Blue Ridge. Although the beautiful mountain scenery of the latter was missed, the new

Journalism Workshop of Michigan Conference

Dining Hall at Placerville Assembly Grounds Built by the Ministers

plan touched more lives, cost less money and proved most effective.

By instituting an Older Young Peoples' Conference Michigan added the missing link to its summer program, which this year consisted of a high school conference with an attendance of 263, an older young peoples' conference with an attendance of 96 and an adult training institute with an attendance of 63. The laboratory method of program building was followed in developing the plans for the older young peoples' gathering. This involved a planning council, workshops and groups so organized as to secure the active participation of every delegate in the development of the program. During the conference the first annual meeting of the Michigan Pilgrim Fellowship was held, which adopted a seal, a constitution, elaborated a program and recommended the development of a Michigan Pilgrim Fellowship paper.

Perhaps the most striking innovation of all was tried in Iowa. In place of two conferences serving the eastern and western sections of the state the meeting at Grinnell was put on a state-wide basis as the annual gathering of the Iowa Pilgrim Fellowship.

Those in attendance were divided into eight commissions which brought in carefully prepared reports on "The New Person," "The New Home," "The New Church," "The New Community," "The New Nation," "The New World," "College Students and the Iowa Pilgrim Fellowship," and "Adult Leadership." These have since been printed in a leaflet to serve as the basis of study for local groups.

Following the meeting at Grinnell "Association Camps" were held in each of the associations of the state. The purpose of these was to reach younger young people and to carry the movement closer to the churches.

Nebraska young people had two new experiences this summer: they said "good bye" to "Father" Murphy who retired as district secretary of the Education Society and chief instigator of youth gatherings; and they organized a new conference for the older young people, meeting however at the same place—the campus of Doane College.

The conference majored on four problems: "The

[*Continued on page 476*]

Five of South Dakota's Summer Students

Posed at Placerville

Left to right: Edgar Gregory of Chicago Theological Seminary, Reginald Avery of Hartford Theological Seminary, Horace Parsons, Ralph Lewis, Donald Bourne of C.T.S. Photo taken at the Leadership Training Institute at Placerville, S. D.

North China Celebrates

A Seventy-fifth Anniversary

Old Mr. Ch'uan, First Graduate of Lu Ho and Union College, and His Daughter

By Mary Williams Hemingway

SEVENTY-FIVE years ago the Rev. Henry Blodget arrived in Tientsin. He was the first Protestant missionary to take up permanent work in North China. Four years later he moved to Peking and bought the land on Lamp Market Street where the Kung Li Hui Church now stands.

Months of preparation preceded the meetings which took place on June first and second, 1935. Delegates gathered from the seven stations of our North China Mission; delegates came from other denominations; delegates came from the Kumiai Churches of Japan, seven men bearing greetings. Friends of long years gathered together and remembered past days.

Saturday morning was set aside for a Service of Historical Remembrance. The story of every station was told, in the order of their opening, by delegates from Tientsin, Peiping, Tungchow, Kalgan, Paoting, Tehchow (Pangchuang), Taiku, Fenchow, Lintsing.

Miss Andrews' Old Sedan Chair on Exhibition at Anniversary

Each person had five minutes to give a condensed account of years of pioneering and achievement.

Three daughters of the mission spoke for their homes: Gertrude Stanley Wilder for Tientsin, Elizabeth Sheffield Stelle for Tungchow, Mary Williams Hemingway for Kalgan.

Then Charles Stanley, a son of the mission, told of the development of theological schools in China. Dr. Luella Miner spoke of thirty years of higher education for Chinese women. Dr. Howard Galt explained the progress of mission education from primary grades through academy rank to union enterprises such as Yen Ching and Chee Loo.

That afternoon there was a Service of Appreciation. Eighty-year-old Ch'uan Hsiensheng, one of the first students in the Tientsin schools, told of his years in Peiping and Tungchow and his evangelistic work in Shansi. His life covers the whole span of our North China work, and he and his family have helped in a great part of it.

His son, James Chuan, spoke next. He is a Yale graduate, a Y.M.C.A. worker, and successful business man. He emphasized the need for greater spiritual achievement in the midst of so much material advance.

A beautiful granddaughter, Ch'uan Tsen Ying, represented the third generation of this noted Christian family. Following an address by Chancellor L. C. Wu of Yenching University, greetings were given by Dr. Wynn C. Fairfield, representing the American Board.

That evening the church was crowded to the doors for a Musical Service. The united chorus of four high schools connected with the American Board—Fejjerson, Bridgman, Yu Ying and Fu Yu—was led by Mr. Li Pao Chen. The 170 voices were true

in tone and thrilling in volume. They did especially well in Negro Spirituals, some Chinese airs, and the Hallelujah Chorus.

On Sunday morning the Teng Shih Kou Church was "at home" to its guests, and every department had a share in the service. Little girls took up the collection; church members sang hymns, starting with the boy scouts, going on with the young men and women, then the fathers and mothers. Finally a chorus of grandparents sang "He Leadeth Me."

Dr. Ch'eng Ching I spoke of the contribution of Congregationalism to China: Pioneering, Self-Government, and Coöperation. These are still needed, and new adjustments are imperative for the new age.

The evening Service of Worship consisted of two parts: a Pageant of Mission History; a Communion Service. The pageant was written by Miss Grace Boynton of Yenching University and was staged by Miss Hazel Bailey of the Women's Union Bible School, Peiping. Pastor Shih and Miss Kuan Mei Jung read the text while the actors silently staged the scenes:

Paul, chained to a Roman soldier, dictated letters to his scattered churches; St. Augustine, with his monks, preached the Gospel to the Saxon king; Mrs. Bridgman, in Peiping, was seen teaching her class of ragged beggar girls that was the beginning of Bridgman Academy; Mary Morrill was seen shielding her schoolgirls from the Boxers in Paoting; finally came Sun Yat Sen's baptism at the hands of Charles R. Hager.

Dr. G. D. Wilder and Dr. T. Liu led a beautiful service of communion which was received silently by a great congregation. The impression of the whole evening was one of Triumph and Inspiration.

A noteworthy feature of the anniversary celebration was an exhibition in Bridgman Academy of relics of early days of this mission. There were pictures of the early missionaries, medals won by Chinese and American workers, and mementos of the Boxer outbreak.

A long table was covered with literature. There were text books translated by Blodget, Chapin, Wilder, Ingram. There were the Blodget-Goodrich Hymn Book and the Goodrich Dictionary. There were also many books by Dr. Arthur Smith on China and its culture.

In the adjoining room were pictures of large present-day institutions and samples of handwork. People who saw the exhibition were impressed by the growth from small beginnings in these seventy-five years.

As a Neighbor Saw It

By Clarence Sherman Gillett

"The North China Kung Li Hui (Chinese Congregational Church) invites you to be present at exercises to be held in commemoration of the Seventy-fifth Anniversary of the beginning of work in North China by the American Board of Commissioners for Foreign Missions on Saturday and Sunday, June 1 and 2, 1935, at 29 Teng Shih K'ou, Peiping."

This was the invitation which took us to Peiping to represent the Japanese Mission of the American Board at these exercises.

They were held in the large stone gothic church on the Congregational Compound in the center of Peiping. When we entered the church imagine our surprise on seeing brilliant red candles in the seven-branched candlesticks on the altar, three bright golden congratulatory scrolls hanging at the back and red scrolls at the sides. Hanging in the arches of the nave were pots of red flowers, the pots covered with red crepe paper—red is the favorite congratulatory color.

The exercises, most appropriately, began with a service of Historical Remembrance, in which conscious fellowship was had with the living memory of those who had gone before. Only by bringing their heroic sacrifices and achievements to the front of one's thoughts could there be anything like a vital realization of the foundation laid for the building of the now truly great work of the North China Mission and of the Chinese Congregational Church.

With that realization came a sense of profound gratitude and a humble yearning that each might more worthily hold aloft the torch, live the life.

One of the things which most vividly helped a stranger to appreciate the present growth and extent of the work was a very carefully prepared exhibit of souvenirs from the past, and of pictures of progress due to agricultural education.

Here, pasted in an album, were pictures of Christians and martyrs, including a picture of Mary Morrill. They had been buried for safe-keeping at a time when everything foreign was being destroyed. There was a charred leaf of hymnbook picked up from the ruins of a burned chapel where many Christians had been killed.

Saturday afternoon was held the Service of Appreciation, at which greetings were given. Before these were two impressive features: the challenge of a leading Chinese Christian that Christian work must

separate itself from special privilege under the favorable protecting treaties so as to meet the vital needs of China; and the talks by three generations of Christians—the father telling of events he had witnessed, the influential banker son speaking of the present, and the niece, a teacher in Bridgman Academy, with poise and vigor urging Christians to keep their adventurous spirit and to dare carry on the work so nobly begun.

Among the greetings the most novel feature was the use of interpreters. The delegate from the National Christian Council of Japan, Mr. Yoshida, spoke in English, and putting this into Chinese by a Chinese pastor was rather simple. But the delegate from the Japan Kumiai (Congregational) Church, Mr. Nishio, spoke in Japanese, another Japanese pastor, Mr. Michio Kozaki, translated this into English, which was then put into Chinese, thus making a complicated arrangement which those assembled thoroughly enjoyed. Mr. Wang, the pastor of the church where the services were held, amiably and effectively handled the Chinese end.

The Japanese delegates, in spite of the tense feeling and the delicate situation, made a very favorable impression; especially helpful was the work of Mr. Yoshida as he told in several places of the Omi Brotherhood and its efforts to give industrial expression to their Christian faith.

The evening Service of Music was thrilling! More than 200 young men and women, all dressed in their light blue Chinese gowns, picked from more than 2200 students in Goodrich, Jefferson, Bridgman and Yu Ying Academies, were grouped together on an impromptu stage. My! but they could sing! Here was the voice of Young China working together under trained leadership; was it also an omen for the future?

That was the prelude for the Sunday morning Service of Worship. Also, ever in the background, was that greater prelude of seventy-five years just ending. The scripture, Acts 2:1-15, telling of the morning pentecostal experience of the disciples, was read by a young woman from Bridgman Academy. (Here, too, was an indication of the place women are taking in the new China. Incidentally, the new chairman of the Chinese National Christian Council is a woman—that would never happen in present-day Japan.)

The opening hymn had been "Holy, Holy, Holy, Lord God Almighty." Then a young people's group sang "Rock of Ages" and, after a violin solo, some

[*Concluded on page 476*]

Pastor Meng (old man next to girl); Mrs. Fei, wife of head of Bureau of Engraving; Rev. K. Nishio, delegate of Kumiai Church; Mr. Yoshida, delegate and Treasurer of National Christian Council of Japan; Mr. M. Sakato, Treasurer of Kumiai; Rev. M. Kozaki, Pastor Reinanzaki Church, Tokyo; Chang Heng Chiu, Executive Secretary (with Mr. Ballou) of Kung Li Hui.

Introducing Some New Workers

The American Missionary Association announces the following appointments to its educational institutions:

Cotton Valley School, Fort Davis, Ala.

Miss Sadie C. Everett of West New York, N. J., a student at Columbia and a graduate of Howard University, as teacher of Grades VII and VIII.

Lincoln Normal School, Marion, Ala.

Miss Katherine Marx, for ten years cashier with the American Life Insurance Company of Denver, Colo., as business manager.

Mrs. Lottie C. Beebe, of Uncasville, Conn., as office secretary and teacher of sewing.

Miss Martha R. Stacy, of Phelps, N. Y., formerly a missionary of the Christian churches and of the American Board in Japan, as teacher of Grades V and VI.

Miss Nannie Mae Erby of Philadelphia, a graduate nurse, as health director.

Fessenden Academy, Fessenden, Fla.

Miss Anna Mae Clark of Fla. as teacher of English.

Miss Jessie Tyson, R.N. of Jacksonville, Fla., as matron.

Ballard Normal School, Macon, Ga.

Mr. Willis N. Pitts of Macon, a graduate of Ballard Normal School and of Talladega College, as teacher of History.

Mr. Henry G. Conklin of New London, Conn., as teacher of Manual Training and Mechanical Drawing.

Dorchester Academy, McIntosh, Ga.

Mr. Carleton L. Lee of White Plains, N. Y., a graduate of Talladega, for two years a student at Chicago Seminary, and a recent recipient of the Master's degree from the University of Chicago, as director of Religious Life of the Academy and pastor of two local churches.

Tougaloo College, Tougaloo, Miss.

Mr. L. L. Romans of Alcorn, Miss., as superintendent of buildings and grounds.

Lincoln Academy, Kings Mountain, N. C.

Mrs. Edna M. Draughan of Kings Mountain as teacher of Grades I and II.

Mrs. Lena J. Moore of LaGrange, Ga., a graduate of Tuskegee Institute, as preceptress of girls and director of the health program.

Miss Erma Price of Kings Mountain as librarian and in charge of the laundry.

Avery Institute, Charleston, S. C.

Miss Sadie L. Burroughs of Charleston as librarian.

Pleasant Hill Academy, Pleasant Hill, Tenn.

Miss Helene Runnion of Spartanburg, S. C., a graduate of Berea College (1935) as secretary.

Mr. Kenneth Q. Peters of Ames, Ia., a graduate of the Iowa State College of Agriculture and Mechanic Arts, as teacher of Agriculture and Manual Training.

Miss Celia Mae Cummings of Litton, Tenn., a graduate of Tennessee Polytechnic Institute (1935) as teacher of Home Economics.

Tillotson College, Austin, Tex.

Mr. Arthur L. Royster, of Austin, Tex., a graduate of Syracuse University, as bursar and teacher of Economics.

Mrs. Annis Smith Bunton of Austin, Tex., a graduate of the University of California, as assistant professor of Education.

Mr. Theodore S. Ledbetter of Charleston, S. C., a graduate of Avery Institute, Atlanta University and the Oberlin Graduate School of Theology, as professor of Religion and Philosophy and director of Religion. Mr. Ledbetter's father has been pastor of the Plymouth Church of Charleston for fourteen years.

Miss Coragreene Johnstone of Brevard, N. C., a graduate of Talladega College, as assistant professor of English and registrar.

Miss Iona Crawford of Atlanta, Ga., a graduate of Teachers College, Columbia University, as associate professor of Home Economics.

Santee Normal School, Santee, Nebr.

Mr. G. Gilbert Rogers of Kansas City, Kans., a graduate of Park College, as teacher of English and French.

Helen Tikalsky of Verdigre, Nebr., a graduate of the Bishop Clarkson Memorial Hospital School of Nursing, as school nurse.

Miss Leonice Wells of Meriden, Kans., a graduate of the University of Texas, as matron of dining hall.

Blanche Kellogg Institute, Santurce, Puerto Rico

Miss Harley Armstrong of Bennington, Vt., a graduate of the University of Vermont, as teacher of Mathematics.

Miss Dorothy S. Allen of Absecon, N. J., a graduate of the New Jersey College for Women, as teacher of History and the Social Sciences.

Miss Mary A. Skye of Alexandria, La., a graduate of Louisiana State University and a Master of Arts of Teachers College, Columbia, as director and teacher of Physical Education.

Miss Ruth W. Crooks of Baltimore, Md., a graduate of West Virginia University and a Master of Arts of Teachers College, Columbia, as teacher of Home Making.

Talladega College, Talladega, Ala.

Miss Lynette Wiggins, Secretary to Registrar.

Mr. Maurice A. Lee, Assistant Professor of English and Debating Coach.

Mrs. Edith L. Lovett, Matron of Foster Hall.

Mr. T. A. Daley, Assistant Professor of Modern Languages.

Miss Thelma McKnight, Teacher of Home Economics.

Miss V. Besselle M. Johnson, Instructor in Physical Education.

Mr. Gabriel Heller, Assistant Professor of Physics.

Apportionment Receipts

For January - August, Inclusive, 1935

	1935		1934		Gain		Loss	
American Board		$261,479		$270,124				$8,645
Home Boards								
Am. Miss. Assn.	$39,125		$37,904		$1,221			
Extension Boards	72,686		74,179				$1,493	
Bd. Ministerial Rel.	31,633*		30,923**		710			
Edn. & Foundation	26,069		28,230				2,161	
Federal Council	1,408		1,523				115	
		170,921		172,759				1,838
Council for Social Action		8,589				$8,589		
State Conferences and Home Missionary Societies		156,971		164,251				7,280
Total		597,960		607,134		8,589		17,763
Loss								$9,174

*Includes $26,114 reported by Department of Apportionment Receipts for Ministerial Boards and $1,315 for Annuity Fund Special, and $4,204 reported by three states for 1935, used by their own Boards for Ministerial Relief.

**Includes $26,468 reported by Department of Apportionment Receipts, and $4,455 reported by three states for 1934, used by their own Boards for Ministerial Relief.

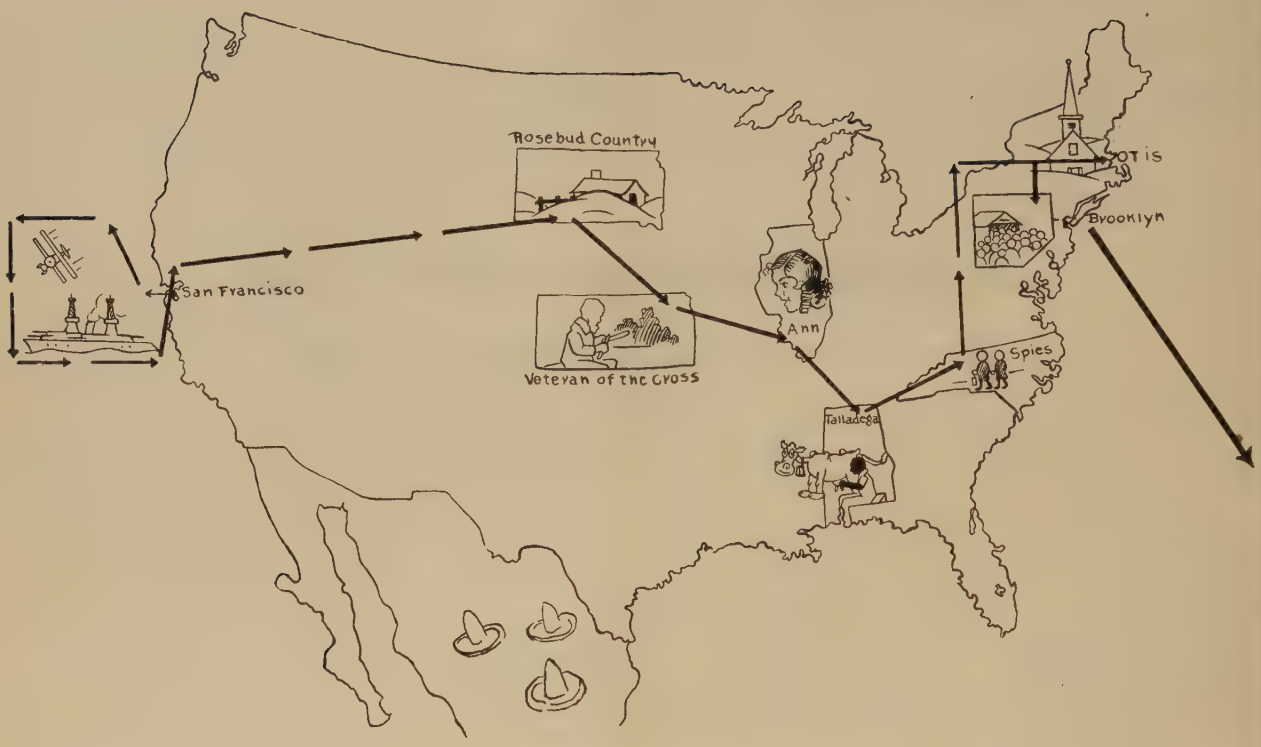
GAINING BUT NOT YET CATCHING UP

At the end of the first four months the tabulation showed a loss of 18.46 per cent over that of 1934 and 9.45 per cent over 1933. At the end of eight months the loss is 1.51 per cent over 1934 and 13.56 per cent over 1933. Fluctuations are evident. It would be quite possible for consistent effort to carry us over the 1934 figure and even up to that of 1933. If we could just put ourselves in the places of those who have borne the brunt of the heavy cuts in missionary income at a time when the needs have been increased by world conditions we should not stop with catching up with 1934, or with 1933.

Charles E. Burton

General Secretary of the Commission on Missions

Windows on the World



EVERYBODY likes to look out of a new window. Missions supply many windows through which the church can look out upon the life of the world.

Such is the thought behind *Windows*—the 1935 successor to the Guest Book of other years.

Through twenty-four large pages of picture and text it affords glimpses of the activities of our churches in many portions of the world. The accompanying map gives a graphic notion of much of the country covered.

Because it is the traditional station of our fleet the "Window on War" is located in the Pacific Ocean. After reading about the Peace Plebiscite to be held on November 10 the reader passes on to an account of the ravages which the drouth, grasshoppers, et al have wrought in the Rosebud Reservation of South Dakota. Then follows a visit with a retired minister in Kansas and the story of how the Education Society has helped to bring up a young lady named Ann in Illinois. With a southward loop the tour proceeds to Talladega College, where we discover how Sam Coles got his start in life, and on to Spies, N. C., a favorite field for the summer activities of students from our colleges. Turning northward, we visit the old hilltop church at Otis, Mass., and then pause to consider both the problems and the opportunities, which confront the King's Highway Church in Brooklyn.

Leaping across the ocean, the reader proceeds to visit Ray Phillips in Johannesburg, South Africa, Paul Nilson in Talas, Turkey, Dr. Edward C. Wilder in Madura, India, James Hunter in Tunghsien, China, Frank Laubach in the Philippines and the Colegio Internacional in Guadalajara, Mexico.

In addition there are full page pictures of the young people's conference at Storrs, Conn.; "Baby Brewer," mascot of the Brewer Hospital at Greenwood, S. C.; a girl student at Fukien

Through "The Guest Book"

University, Akira Ebisawa, general secretary of the National Christian Council of Japan, and a village scene in Turkey. Many of these pictures are suitable for use as posters.

Windows is now available in any reasonable quantity without charge. The booklet may be secured from your pastor, your state conference office, or the Commission on Missions at 287 Fourth Avenue, New York City.

Why not post these two pages of the HERALD on your church bulletin board so as to provoke interest in *Windows?*

Heraldings

A Boy's Prayer

At the Daily Vacation Bible School conducted by Helen Mosena at Mobridge, S. D., the children were asked to write a number of prayers to be used in their worship services. The following was prepared by John Lowe, a boy of twelve years:

Dear God, who hast made the lands and separated them by water,
And who hast put on these lands peoples of various colors and religions,
We ask thy blessing upon these thy children.
Bring us closer to thee even though we are separated by natural barriers.
Give us love and understanding of these our brothers.
We ask it in the name of Jesus, our elder brother.
Amen.

Keeping Peace in South Dakota

Our great cities have no monopoly of either racial mixtures or national animosities. One of the girls in Student Summer Service was sent to a community of about a hundred people in the center of the Cheyenne River Indian Reservation. She reports:

"The children were a queer combination of nationalities; coming from immigrant German-Russian parentage, of half-breed Indian and of Holland Dutch with only one really American family in the school. The German-Russians and the Dutch carry on a perpetual feud among themselves.

"The first day of Vacation School some of the boys had quite a fight, which I thought was partly my fault, but the other children said that they were that way all the time. By going to see all the families involved peaceable relations were restored. The people are not at all church minded. Religious training of any sort has been very irregular. Many of the children did not know the Lord's Prayer. The Vacation School is almost the only means of elementary religious instruction available."

A Snake and a Cyclone

Student Summer Service in South Dakota has its exciting moments. Although Lois E. Keck was born and brought up in the state this summer offered her some surprises. "One day a little girl came to Vacation School crying that a rattle snake had chased her up the steps. When I went to the door and looked out it was right under the porch. Several of the bigger boys had quite a time killing it. I never knew when one might not glide into the school room. And on the fourth of July the house in which I was staying was torn to pieces by a cyclone. I was not in it at the time, but even so it was of sufficient interest to come home and find your bed out in the field."

What Camp Means in Georgia

Alan Jones is quite specific in his description of the arrangements for the camp which he holds each summer at St. Simon's Island for the young people of his four churches: "How much would you take along to feed yourself for a week? We ask each boy and girl to bring from the farm two dozen eggs, one chicken, one cup grits, two cups flour, two cups sugar, one cup corn meal, one jar of jelly, one pint of lard, and all the vegetables you can spare. A boy from each church gathers this food the afternoon before the truck leaves for camp and has it neatly assorted in sacks and a chicken coop and an egg-crate.

"Could you cook this food into tasty meals three times a day, serving about forty-five people each meal? Under the leadership of a summer student named Joy Grigsby, some of our girls do just that, using up the perishable vegetables first, giving us special dinners of chicken, ice cream, cookies, etc.

"Would you, young man, be willing to wash dishes, or pick chickens, or clean tables? The only condition our boys make is that their parents are not told how good they are at this work. Thus we do all of our own work and truly enjoy living Christianity quite as much, if not more, than talking about it.

"What does camp mean to us? For many it is the brightest week in a summer of hard work in the cotton and tobacco fields. Those who are seeing the ocean for the first time and those who ever love a swim enjoy the beach. But in a deeper way, living together in the spirit of Christ that week draws our four churches closer together and inspires each group to do fine work at their home church."

A Summer Student Sees Life

A New Jersey girl who has been commissioned by the Church Extension Boards for Student Summer Service in the South writes:

"I don't know where to begin to tell you all the different experiences I have had and all the different kinds of people we have met. Have been to all-day revival services where we sing and sing and sing and after everyone takes all the fried chicken they want from a huge table spread with everything imagin-

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able we go back and sing some more, being led by a red-faced man with blue trousers, and a brilliant red tie and particularly unpleasant voice. I have been preached to by a man who shook his finger at me and foamed at the mouth, while old Uncle Luke sat in a corner of the one room church and said 'Amen' at the wrong intervals because he was deaf.

"I have been shown family albums of people long dead by people I saw but once and will never see again, the most common question being—which of the two husbands or three was the best looking? I have washed dishes where there were no dish towels with which to dry. I have ironed babies' clothes while the mother watched the baby, and other things I didn't think I'd be doing.

"Sunday, Mr. Parker, the preacher at Duncan's Creek, brought us down here in 'no man's land' where we attended an old family reunion of the Duncan sisters—84 years old. It was an experience. People would beg me to talk as they all say they love to hear northerners talk. Sometimes I don't understand them and they don't understand me so then we just sit and smile. For some reason I am very happy with southern people. I'll have to show you some of the lovely letters some of them have written me.

"To you this may be one grand adventure, but it isn't just that—it's hard work and learning how to rough it and take it, learning to mix with all types of people and eating chocolate cakes and pies for breakfast because it's on the table, and learning that hot water is a luxury and a bathtub just isn't.

"It is easy to see the pathetic side and humorous side both. I know I love all these people and want to do as much for them as I can."

Where the Generations Clash

A young man in Summer Student Service in a remote region of the South reports: "The people in this parish are white country-folk. Many of them are undernourished because of an ill-balanced diet. Large families live in close quarters on poor farms with the minimum of sanitation. They are just beginning to cut their way out of the timber and to do scientific farming.

"With proper treatment many people think that much of the land can be developed into good farms. With this in view our pastor is working with the entire community in the effort to introduce agricultural methods which will lift the standard of living of the region. Religiously the people are so backward that they require old-fashioned hell-fire revival meetings. There is little relationship between their religion and their every day living.

"The older people in the backhills do not have the education to grasp any new ideas. These must come

American Board Year Book

For 1936. Ready October 20, 1935

•

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It's Handily Useful. As a loyal Congregationalist you will find invaluable for reference this little book which contains in the crispest, most concise form possible, all the facts concerning this oldest national organization of your denomination, an organization coöperative from the first and the mother of five foreign mission boards. If you are a member of a Christian Church these facts will meet a special need.

Some of the Book's Features:—Biographical sketches of all Board missionaries; their addresses on the fields; list of enterprises on the field in which the Board coöperates with other boards; list of Board schools and colleges, list of hospitals, list of social service and rural service centers, all in alphabetical order, a line to each, with the essential facts about each; a condensed history of each present mission; an account of every past mission of the Board; a history of the Board itself with a description of its organization and departments and a setting forth of its objectives—all compressed into three pages; an explanation of its finances, with diagrams; statistical tables; prayer calendar; 1936 calendar on back cover; map.

•

Thirty-five cents a copy; three for a dollar

Address

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through the young people. Here the problem is to keep one generation from interfering with the development of the other. At our recent fifth Sunday meeting there were many young people present. During the noon-hour recess for lunch they could have been brought together with informal games, but that would have been frowned upon by the older people as a poor Sunday activity.

"They also regard the social gospel as something to be feared. To meet this situation we have been holding revival meetings which stress personal religion but which at the same time emphasize its relationship to the whole range of life and activity."

They Still Rough It in the West

"Although my wife and I are natives of South Dakota and Montana we never realized before what so many folks have to endure throughout their lives. A good many of them live in log houses and tar paper shacks that just barely hold together. Most of them have planned for better homes and would have them, but the depression came and left them without even funds to repair their old shacks. It really is impossible to describe some of the barnlike sheds. Many of them live in these shacks because they refuse to mortgage their little ranch any more for building a home. Yet one wonders how some of them keep from freezing to death in the winter time.

"At a good many of the places where we stayed folks gave up their beds to sleep on the floor or some similar place. They are glad to do it and would feel hurt if we didn't accept their hospitality. One family who invited us to stay with them in their two-room shack, had five children. We wondered where they were going to find room for us all. That night found us sleeping in the same room with the parents and the youngest girl. The other four children, ranging in ages between 6 and 15 slept in one bed in the other room. The four children slept crossways on the bed.

The oldest boy (15) was as tall as a full grown man and had to rest his feet on a chair, beside the bed. But he had difficulty in balancing himself in such a position. After kicking over the chair a few times he gave up trying to sleep and got up. But his mother heard him walking around and changed beds with him. This was a very fine family and above the average in intelligence but couldn't get enough ahead to build a decent home." *From a Western home missionary.*

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These four books contain stories, session plans, source materials and suggest a variety of activities. Price, boards $1.00; paper, 75 cents.

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Order of the American Board, 14 Beacon Street, Boston, Mass.

New Trends . . . [*Concluded from page 464*]

Home, Today and Tomorrow"; "How Build a More Christian Economic Order?"; "What Does War Do to Spiritual Values?"; "How Live Creatively?" Each topic was given a whole forenoon: first, a panel discussion before the entire conference; then, a period of consideration by small groups with youth leaders, an adult resource man in the background, and summaries by several youth leaders; last, a convocation address which emotionalized the theme.

North Dakota had the satisfaction of occupying its new camp-site at Pilgrim Park. At Placerville, S. D., the ministers—and some others—dug the hole which means the advent of modern plumbing.

And these are only sample glimpses showing how our young people are moving forward throughout our country.

North China . . . [*Concluded from page 467*]

fifteen middle-aged women—girls at the time of the Boxer Uprising—came to the front to sing "Praise Ye the Father." Next, nine men over sixty, men who, as Christians, had been through the Boxer massacres, stood up and sang "He Leadeth Me."

One's eyes wanted to weep, but one's soul was deeply stirred and inspired at the thought of what their faith had cost those men, and of the memories that must have crowded their minds and hearts. Yet they could sing those words—"He Leadeth Me!" With one accord, whether we could understand the words or not, all joined in the prayer that followed.

The sermon reminded us of the need for that "morning freshness" or vigor which had been the early Christians'. As if in that atmosphere one could forget the need or the source!

The climax came in the Sunday evening Service of Commemoration and Consecration beginning with several tableaux accompanied by reading [described in Mrs. Hemingway's account]. Missions and Christianity in North China have paid a price such as few missions have ever paid.

As the lights were fully turned on the pastor invited us all to sing "Come Ye That Love the Lord." The communion service—a service of consecration indeed—followed immediately. Had the words "This is my body" and "This is my blood" taken on fresh meaning? Surely so—and blessed by that service we went out.

With that as our last experience in Peiping, the next morning we left for Japan, taking with us a warm feeling that, plus all the hospitality showered upon us, we had been taken into the great fellowship of the North China Mission and Christian work with its tremendous heritage of seventy-five years and a future that no one dare predict.

EIGHT NEW BOOKS

For the Year's Reading and Study

•

That Other America by John A. Mackay.

An interpretation of the Christian enterprise in South America and Mexico. Cloth, $1.00; paper, 60 cents.

Toward a Christian America by Hermann N. Morse.

Presents the home missionary task and types of pioneering needed today. Cloth $1.00; paper, 60 cents.

Women Under the Southern Cross by Margaret R. Miller.

Presents life and social conditions of South American women and girls. Cloth, $1.00; paper, 50 cents.

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Personals

Alice Palmer Lindsley, for six years a term worker of the American Board in Turkey, was commissioned a missionary of the Board on Sunday morning, August 4 in the Hollywood Congregational Church, Hollywood, Cal.; Mrs. Franklin Warner, vice-president of the Board, presenting the commission, Dr. Edward D. Gaylord, superintendent of the Southern California Conference, offering the prayer of consecration, and Rev. James H. Lash, pastor of the church, preaching the sermon.

Pasadena, Cal., is Miss Lindsley's home; she was graduated in 1920 from the University of California at Los Angeles; taught Home Economics in the public schools; and studied for three years at the Pacific School of Religion, specializing in Religious Education. In 1928 she went to Turkey for a three-year term to teach Home Economics in the American Academy for Girls at Scutari. She stayed on a second term with the desire of becoming permanently a missionary in that field.

Rev. and Mrs. Cass Arthur Reed came to the States in August. Formerly a missionary of the American Board, Mr. Reed was for years connected with International College in Izmir, Turkey, married the president's daughter, Rosalind MacLachlan, and later became president himself. He is now on the staff of the American University in Beirut, Syria. He has the degree of Doctor of Education from Harvard.

Rev. Isaac Cassel of Fairmont, Neb., father of the Edward B. Cassel who inspired the setting up of the first broadcasting system at Jefferson Academy, Tunghsien, and who died in China, is trying to help Eugene J. Fan who wrote the article "Station LUHO" in the July HERALD. Mr. Fan could make good use of ear phones in his radio work among the rural people. Mr. Cassel asks that readers who have ear phones they would be willing to give to this work should send them to him postpaid, and he will see that they get to Mr. Fan in China.

Mr. W. Murray-Brown, Jr., son of the Headmaster of Amanzimtoti Institute, and teacher in a Durban European school, took the picture at the bottom of page 216 in the Camera News of our May number. Some splendid photos of the school taken by him have been published in Natal. Will missionaries of the American Board who send in photos please write the name of the photographer on the backs. Where letters of explanation are also sent they may often become separated from the photos when the latter are turned over to the editorial department.

At the North China anniversary celebration a group of the Mission members, talking over their Alma Maters, discovered that two dozen of their present number possessed Phi Beta Kappa keys:—Edwin Aiken (out of service) Yale; Earle Ballou, Yale; Thelma Ballou, Middlebury; Constance Buell, Wellesley; Lyman Cady, Grinnell; Muriel Cady, Oberlin; Robert Chandler, Yale; Alice Frame, Mt. Holyoke; Anne Kelley, Beloit; William Leete, Yale; Luella Miner, Oberlin; Lucius Porter, Beloit; Lillian Porter, Beloit; Bertha Reed, Cornell; Arthur Robinson, Colby; Marian Robinson, Wellesley; Hugh Robinson, Colby; Mary Robinson, Whitman; Elizabeth Stelle, Oberlin; Percy Watson, Carleton; Dean Wickes, Chicago University; Fanny Wickes, Vassar; George Wilder, Oberlin; Stanley Wilson, Wesleyan.

Mrs. Willoughby A. Hemingway of Taiku, China, arrived in this country on furlough the last of July. Her parents and grandparents were American Board missionaries, her grandfather being the noted missionary to the Dakota Indians, Rev. Stephen R. Riggs. Her husband was physician in Taiku from 1903 to the time of his death in China, November 8, 1932.

Mrs. Leeds Gulick, with her small daughter, came from Japan about the middle of August. Miss Gladys Ramsey was graduated from Northwestern University in 1922, and the same year married Leeds Gulick, a fourth generation missionary of the American Board, who is engaged in social service in Matsuyama.

Albert LeRoy Sitlinger, who after graduating from Lebanon Valley College and studying a year at Yale Divinity School, went out under the American Board to teach in Jaffna College, Ceylon, returned to America about the middle of August.

Rev. and Mrs. C. Burnell Olds of Okayama, Japan, arrived in America about the first of September. Mr. Olds is a Beloit man; taught a year in the South and was for two years a home missionary in Iowa before his appointment in 1903 as a missionary of the American Board. Mrs. Olds (Genevieve Davis) is daughter of a former missionary of the American Board. She was graduated from Oberlin College.

In Memoriam

Rev. Orville L. Kiplinger

Rev. Orville L. Kiplinger, executive secretary of the Cleveland Union of Congregational Christian Churches since 1930, died very suddenly from heart failure during the night of Tuesday, August 13, while on vacation with Mrs. Kiplinger in Canada. Through his death our fellowship loses a pastor and leader who has rendered consistently outstanding service through nearly forty years of active ministry.

Ordained to the ministry in 1897, Mr. Kiplinger's pastorates were:—Mound City, Ill., 1897–1898, Centralia, Ill., 1898–1900, East Chicago, Ind., 1900–1902, Michigan City, Ind., 1902–1906, Mansfield, Ohio, *First*, 1915–1925, Glen Ellyn, Ill., 1925–1930, Cleveland, Ohio, *Trinity*, 1934–1935.

From 1905 to 1915, Mr. Kiplinger served as chaplain of the State Penitentiary at Michigan City, Ind., where some of the most intensive service of his life was rendered. For a number of summers following this work he was a regular lecturer on the Red Path Chautauqua Circuit.

As a pastor, Secretary Kiplinger led always in a program of constructive expansion, leaving the churches which he served strengthened in numbers, broadened in program, and participating generously in the entire denominational program.

His work as executive secretary of the Cleveland Union since 1930 has shown his ability as a counselor to the churches and a leader of the missionary program throughout the city during a period, the difficulties of which are known to us all. For nearly two years past, in connection with this work, he has served as pastor of Trinity Church, dividing his time between this individual ministry and the general service to the churches of the city.

To an unusual degree, Orville L. Kiplinger was a self-made man. His college training was provided through his own efforts. And when the responsibilities of caring for an invalid father fell upon him, he acquired the professional training, which was denied him in a Theological Seminary, through personal habits of study and self-culture which characterized him throughout his life. The outstanding pulpits which he filled, and the length of these pastorates, are a testimony to the scholarly quality of his life and ministry.

The buoyant faith and unfailing courage which characterized all his life are fittingly described in Browning's

"One who never turned his back
But marched breast forward."

FRED L. HALL

Albert E. Ricker

A Maine Yankee who carried the sturdy virtues of New England with him to the West and South—such was Albert E. Ricker. At the age of nineteen he migrated from Maine to Nebraska, then very much of a pioneer state. Graduation from Chicago Seminary in 1888 was followed by nineteen years of pastoral service in Nebraska at Ogdalla, Alma, Chadron, and Aurora.

In 1907 Albert E. Ricker was appointed one of the superintendents of the Congregational Home Missionary Society, which at that time was in process of reorganization under the leadership of Hubert C. Herring, Sr. For a year Mr. Ricker served in Indiana, from 1908 to 1915 he directed the destinies of the Pennsylvania and Middle Atlantic Conferences, and from 1915 until his retirement in 1930 he was responsible for the District of the Central South comprising Oklahoma, Texas, Louisiana and Arkansas.

Albert E. Ricker was a soft-spoken man who was cautious in judgment and friendly in his approach to all whom he met. His deepest instincts were pastoral rather than administrative. He liked people.

Particularly happy were his sunset years. Rare is the man who has spent twenty-three years in administrative work and constant travel who can then "settle down" to a pastorate, yet Albert E. Ricker did exactly that. When the age limit of the Home Boards led to his retirement he returned at once to his native state and became pastor of the church at Elliot, which reports a resident membership of 56. Word soon got around among his friends that he was having an "awfully good time" with his parish. Last May he overflowed into Massachusetts to attend the state conference at Newburyport "just for fun," as he explained to the numerous friends whom he discovered at the meeting. Few of our leaders have enjoyed retirement more than he.

J. R. S.

Ida W. Prime

Very peacefully, and with true inward joy, Miss Prime passed away on July 24 at Saranac Lake, New York. Had she lived till November 25 she would have completed her fourscore years.

For the past few years she had carried on, among the wooded Adirondacks, a gallant struggle with tuberculosis, which had prevented her living with her relatives at Huntington, Long Island. During these years Miss Stella Norton, the Saranac librarian, has been her staunch and cheery friend and helper.

Miss Prime went in 1884 to teach in the Home School for Girls at Scutari, Constantinople. Her deep devotion to the girls, her sturdy character, her droll sense of humor, and her adaptability, made her from the start a most valued and popular member of the staff.

The Home School in 1890 secured a charter as the American College for Girls, and in 1913 it moved across the water to Arnaoutkeuy, on the European side of the Bosphorus; but while Miss Prime rejoiced in the growth and development of the College, she would have been perfectly content to have kept on using to the full the more limited opportunities of earlier days. She seemed to have no ambitions for herself, but whether as

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teacher, or as housekeeper, or as treasurer—and she served in all these capacities—she endeared herself to pupils and colleagues alike.

Her work in Turkey continued till her retirement in 1927; and for 25 years of the 43 she was officially connected with the Woman's Board of Missions. She had a deep Christian faith, founded on personal experience and on the word of God. Her memory, and the influence of her life, will long continue among her many former pupils.

Charles T. Riggs

The Chronicle

Appointment

August 13. Miss Louise Kershner of Emmitsburg, Md., for a three year term as teacher in the American Junior College for Girls, Athens, Greece.

* * *

Furloughs Authorized

July 9. Rev. and Mrs. Max Hunter Harrison of the Madura Mission, beginning in the spring of 1936.

August 13. Dr. and Mrs. Willis H. Willis of the East Africa Mission, beginning early in 1936.

* * *

Sailed for the Field

August 1. From Los Angeles, Miss Katharine Merrill, returning to the Japan Mission.

August 1. From New York, Rev. and Mrs. Duane V. Waln, returning to the West Central Africa Mission.

August 2. From Montreal, Mr. Theodore S. Oppenheim, joining the staff of Jaffna College, Ceylon.

August 2. From San Francisco, Rev. and Mrs. Harry S. Martin, returning to the North China Mission.

August 3. From Seattle, Miss Margaret Dow, returning to the North China Mission.

August 6. From Portland, Rev. and Mrs. Ernest T. Shaw, returning to the North China Mission.

August 9. From San Francisco, Miss Susan E. Armstrong, returning to the Foochow Mission.

August 9. From Seattle, Rev. and Mrs. Elmer W. Galt, returning to the North China Mission.

August 10. From San Francisco, Dr. Alma L. Cooke, returning to the North China Mission.

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August 10. From New York, Mrs. Lorrin A. Shepard and family, returning to the Near East Mission.

August 16. From San Francisco, Rev. and Mrs. William Q. McKnight, returning to the Japan Mission.

August 17. From Seattle, Miss Hazel M. Atwood, returning to the Foochow Mission; Miss Isabelle MacCausland, returning to the Japan Mission; Miss Florence E. Holt, joining the staff of Kobe College, Kobe, Japan.

August 22. From Vancouver, Miss Helen H. Smith, returning to the Foochow Mission.

August 23. From San Francisco, Rev. and Mrs. Darley Downs, returning to the Japan Mission.

August 24. From New York, Dr. and Mrs. Henry S. Hollenbeck, returning to the West Central Africa Mission.

August 24. From New York, Miss Dorothy G. Blatter, and Miss Alice P. Lindsley returning to the Near East.

August 24. From New York, Dr. and Mrs. George E. White, returning to Saloniki, Greece.

August 24. From New York, Miss Annie E. Pinneo, returning to the Near East Mission; Miss Louise Kershner, joining the staff of the American Junior College for Girls, Athens.

* * *

ARRIVALS FROM THE FIELD

August 13. In Seattle, Mrs. Leeds Gulick of the Japan Mission.

August 19. In New York, Miss Angie Crew of Kobe, Japan.

* * *

BIRTH

August 17. At Winthrop, Minn., a son, Theodore Alan, to Rev. and Mrs. Wendell C. Wheeler, formerly in the Marathi Mission, India.

* * *

DEATHS

July 24. At Saranac Lake, N. Y., Miss Ida Wood Prime, member of the Near East Mission from 1884 to 1909.

August 13. In Canada, Rev. Orville L. Kiplinger. See page 478.

August 16. In Eliot, Me., Albert E. Ricker, superintendent under the Home Missionary Society 1907–1930.

September 1. At McLaughlin, S. D., Rev. George W. Reed, who retired in 1927, after forty years of distinguished service to the Dakota Indians under the American Missionary Assn.

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